

The

Containing

ghostlie and whol  
fruitfull & Christian M  
for the comfort of euer  
sistred consciences:

*Published in these dangerous  
days of wickednesse, and deliuered  
to al those that feare God, & hope  
for saluation in Christ Iesus, as a  
spirituall weapon to beate  
downe sinne, sathan,  
and all the power  
of hell, &c.*

*By Iohn Phillips.*

Matthew 3.

Repent and amend your liues for the  
kingdome of God is at hand.

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1590.

C. 192 a 72

To the Right Honourable  
Lord, Robert Deuorax Earle of  
Essex and Ewe, Vicount of Herri-  
ford and Bouchire, Lord Ferris of  
Chartley, Bouchire and Louaine;  
Master of the Queenes Maiesties  
horse, Knight of the most noble  
order of the Garter, Iohn Philips  
his humble wel-willer, wisheth the  
feare of God, continuall health of  
bodie and minde, peace and quiet-  
nesse of conscience, with all other  
the gifts of grace proceeding from  
God the Father through the  
intercession of Christ  
Iesus, &c.

**R**ight honorable,  
when I call to  
memory how apt  
and redie we are  
of our selues to fall into the  
A 3 filthy

The Epistle.

filthy quagmire of the old  
Adams corruption, wherein  
we are most monstrously  
soyled with all kinds of wickednesses, which make vs detested in the eies of our heavenly father, whose loue we by y exercise of our notorious euils, daily committed against his diuine maiesty, we most wilfully conuert to hatred, I am driven into no smal admiration. But truly as these are the dangerous days of wickednesse wherein sinne aboundeth & iniquitie hath obtained the preheminance and vpper hand, so it is expedient for all those that haue the feeling of Gods grace

B L

## The Epistle

grace in their consciences, to  
arme theselues in this world.

ly Laberinth of vncleannesse  
with a liuely faith & earnest

repentance, and to continue  
in prayer and supplication  
to the almightie, to abridge  
these daies of wickednesse,  
and to hasten his comming.

For vnlesse this perillous sea-  
son as Christ himselfe hath  
foretold vs, should be short-  
ned, wherein sinne is exalted  
to the subersion of vertue,  
there should no flesh bee sa-  
ued. It shall be necessarie for  
vs therefore, that seeke daily  
and haurely, by the vsuall  
practise of our innumerable  
euils, to offend the Lord our  
graci

The Epistle.

O gracious God, whose heauy  
indignatio we haue worthi-  
ly heped vp vnto our selues,  
and whose vengeance we  
haue iustly deserued. Now  
euen now and henceforth  
for euer to returne with Da-  
uid from our impieties, to  
mourne with Magdalin for  
our iniquities, to weepe with  
Peter for our offences, & to  
crie out with the prodigall  
child, for the mispending of  
our portions ryotously. Yea  
and then the Lord our God  
whose wrath we haue kind-  
led vp against vs, like consu-  
ming coals of fire, beholding  
the sorrowes of our contrite  
harts, the grievous gronings  
of



## The Epistle.

of our sinfull soules, and our  
wet & blubbered eyes, wee  
ping for our wickednesses,  
will repent him of these  
plagues that he had prepared  
to poure forth vpon vs for  
our destructions. Yea he will  
cast aside y<sup>e</sup> vials of his wrath,  
yea he will in his mercie  
quēch the burning coales of  
his fury. Yea he will vn timer  
the bow of his anger and  
break a sunder the arrowes  
of his displeasure, wherwith  
hee had in his diuine iustice  
prepared to wound vs: For  
faithful praier and hearty re-  
pentance are acceptable to  
God. The which weapons if  
we will take vpon vs to vse,

A

vn-

## The Epistle.

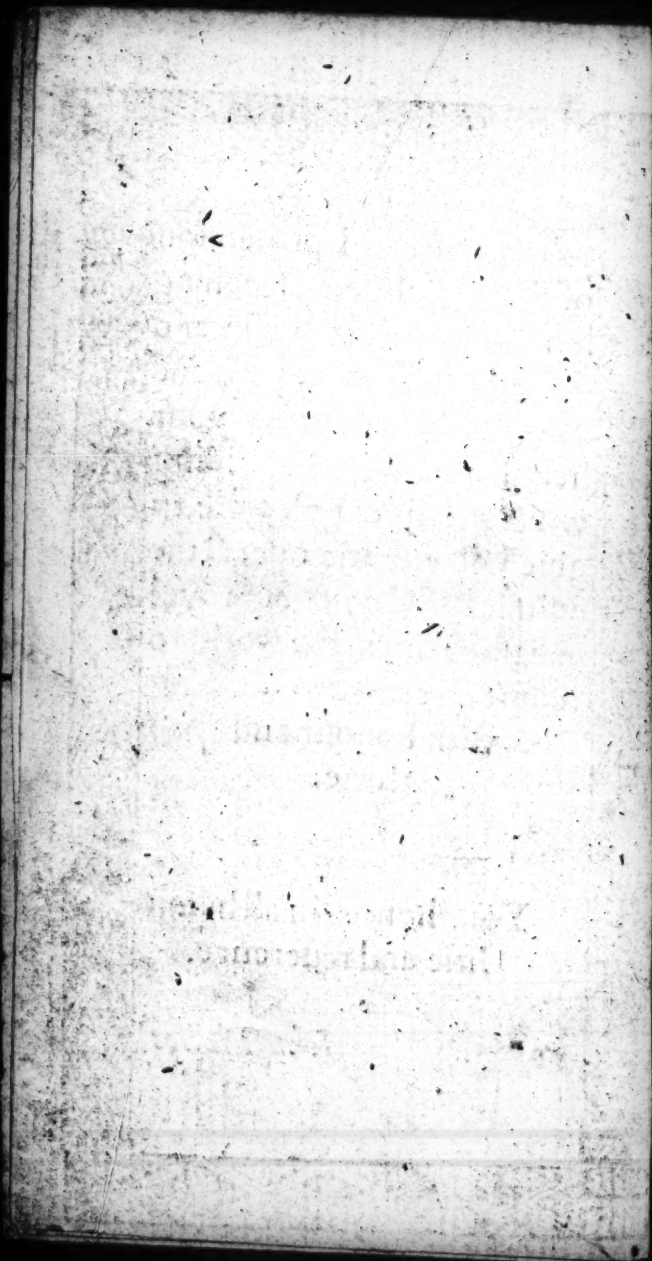
undoubtedly in stead of cur-  
sings we shall obtaine bles-  
sings, in stead of penurie, we  
shall reape plentie : in stead  
of battel we shal haue peace,  
in stead of sicknesse we shall  
finde health, yea and at the  
last, of vncleane vessels, we  
shalbe made vessels of honor  
and heires of his beauenly  
kingdome. God for his  
son Christ his sake giue vs  
the grace therefore whilest  
mercie as yet keepeth his in-  
dignation at a bay, to conti-  
nue in praier, and to shew vs  
harty repentant for our sins,  
for the day of our visitation  
draweth nigh. Thus ceasing  
right honorable, I leaue you  
to

The Epistle.

to the mercifull protection  
of the almightie, beseeching  
him in this life to blesse and  
defend you from al peril and  
danger, to continue your  
health to his good guiding  
wis & prouident pleasure, to  
giue you victorie ouer al the  
enimies of God & her royal  
maiestie, and in the world to  
come to crown your head  
with honour and  
glorie.

Your honors in all humi-  
litie and reuerence.

*John Philips.*

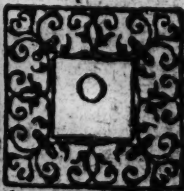


to Paradise.

When that thou preparest thy selfe  
to pray, looke that thou with all  
humbleness of minde kneelest  
downe, and lifting vp thy hart,  
thy handes, and thine eyes vn-  
to heauen, to God the Father  
Almightie, pray on this maner.

**O** Lord open thou my lips,  
that my mouth maye  
speake and shew forth that,  
which is to thy glozie and  
praise.

A praier for the Morning.



Omnipotent fa-  
ther, and ever li-  
uing God, the  
fountaine of all  
felicity, from whome onely  
proceedeth all good giftes,  
most hūbly I beseech thee of  
thine

## The perfect Path

thine abundant mercie and  
exceeding kindnes, so to di-  
rect and gouerne mee this  
daie and euer, with thy good  
guiding spirite, that all my  
thoughts, woꝝds and deēds,  
may onely bee occupied in  
thy seruice, faith, feare and  
loue, and so assist and streng-  
then me with thy grace, O  
most mercifull and louing  
father, for thy sonne Iesus  
Christ his sake, that neither  
sine, death, hell, nor Sa-  
than, haue the dominion and  
upper hand of mee. Indue  
my heart with the true vn-  
derstanding of thy true and  
liuely woꝝd, that I may be  
readie & pꝛone manfully to  
fight

to Paradice.

fight vnder the standard of  
my glozious captaine Iesus  
Christ, against the worlde,  
the flesh, and that cruell ser-  
pent the olde Leuiathan,  
which hunteth continuallie  
like a roaring lion, seeking  
the vtter destruction of my  
soule. Make me constant in  
time of temptation, y when  
or at what time my rebel-  
ling and sinfull flesh, shall  
intice mee to lust after the  
pomps and vanities of this  
wicked worlde, I may bee a  
strong, liuely, and vnsha-  
keable faith, through the vi-  
ter torments that my salu-  
our Christ Iesus suffered for  
mee, and all that faithfull



## The perfect Path

ly beleue and call vpon him,  
so mortifie and subdue the  
olde Adam, that I may be  
dead and buried from sinne  
and all iniquitie, & the new  
man Christ Iesus may con-  
tinually dwel and reigne in  
mee, by whose meanes, I  
shall be garnished & decked  
by the meanes of a fruitfull  
faith, with immortalitie &  
heauenly blessednes, vouch-  
safe (O Lord) I beseech thee,  
according to the multitude  
of thy mercies to looke vpon  
mee, and by thy celestially  
providence, so illuminate  
the eyes of my soule, that I  
may continually watch for  
the glorious coming of thy  
annoyn-

to Paradice.

anointed son Iesus Christ.

Write out (O Lord) in and

from mee the vilde and cor-

rupt branches of rapine, de-

ceit, auarice, luxurie, concu-

piscence, and all vngodly-

nesse, let the motions of my

minde altogether depende

upon thee, prepare my tongue

to publishe thy praise, let

my lippes bee locked vp

from all scurrilltie and un-

comely talke, let mine eares

loath and abhorre to heare

thy glorious and blessed

name blasphemed, and thy

truth to bee by anye Seda-

rian ill spoken of, and slan-

dered, keepe and defend mee

under the wings of thy com-

## The perfect Path

fozttable pꝛotectiõ, from all  
erroꝛs, scismes, and detesta-  
ble heresies, make me with-  
out faining, firmly and con-  
stantly to build vppon the  
truth, wherein is perfectlie  
set foꝛth thy great mercie &  
diuine iustice. Let the zeale  
of thy pꝛomises in al distress  
be my chiefest ioy and con-  
solation, and glue me grace  
from aboue, that as I make  
my boast of thy mercies and  
louing kindnesse, by vertue  
whereof, I am by my Sa-  
uioꝛ Chꝛist Iesus quickned  
from death to life, and in his  
dearest death and pꝛecious  
bloudshedding, regenerated  
& boꝛne anew, not of water  
but

to Paradise.

but of the spirite by faith, to  
Lorde, I may with thy a-  
bundant loue shewen to me-  
ward, and the whole poste-  
ritie of Adam, I may bee a-  
fraide wilfully or of a set  
purpose, to transgresse thy  
commandementes, and so  
incurre thereby thy displea-  
sure, that the effects of thy  
iustice, in the daie of thy co-  
ming to iudgement be pro-  
nounced against me, to the  
utter destruction of bodie &  
soule: make me alwaies wil-  
ling good Lorde, to heare thy  
word, by the power where-  
of my faith is increased, and  
therewithall plant in me  
perfect loue and obedience.

¶ 4

and

The perfect Path

and so direct my footsteppes  
in this vale of miserie, that  
I may tread the path that  
leadeth to thee, with whom  
my soule thirsteth to rest, e-  
uen as vehemently as the  
Hart longeth after the wa-  
ter brookes. Graunt this O  
mercifull God, for the hono-  
r & glorie of thy names sake,  
Amen.

A fruitfull Praier to be said at the  
going to bed of euerie  
Christian.

**M**ost mercifull Father,  
I most wretched and  
unworthie sinner, doe pro-  
strate my selfe befoze the  
thronne of thy heauenlie  
grace,

to Paradise.

grace , yelding vnto thee  
most humble and heartie  
thankes, that hast of thy ex-  
ceeding loue and fauor, pre-  
serued me this daie from all  
perill and danger, humble  
beseeching thy diuine maie-  
stie, this night to preserve  
me, for the loue of thy onely  
sonne, and my sweetest sau-  
our Iesus Christ, my medi-  
atour & aduocate, who con-  
tinually pleadeth and ma-  
keth intercession to thee for  
me, & all the rest of thy cho-  
sen children, presenting his  
blondie wounds, & his glo-  
rious bodie al to be scourged  
in thy diuine presence, who  
thereby voth mitigate thy  
wrath

## The perfect Path

wꝛathe & indignation, iustly  
conceiued against me, a mi-  
serable and wꝛetched crea-  
ture, and all mankinde.  
Make me Lorde still to con-  
fesse mine vnwoꝛthinesse,  
and weakenesse to be suche,  
and so great, that of my selfe  
I am not woꝛthy to lift vp  
mine eyes to heauen, much  
lesse to be called thy sonne,  
such and so great is the bur-  
then of my sinne and iniqui-  
tie, so that by the meanes of  
my corruption & filthinesse,  
I acknowledge my selfe to  
be the child of death, and de-  
struction, yet build I still on  
thy promises good Lord, and  
in this great danger, I  
come



to Paradise.

come vnto thee with teares,  
saying.

O father, I haue sinned a-  
gainst heauen, and against  
thee, and am no moze wo-  
thy to be called thy sonne:  
of my selfe I haue nothing,  
but by thee I haue al things  
of my selfe I acknowledge  
I haue iustly deserued the  
heauy sentence of thine ire,  
but by grace of thee, O might-  
ty Emanuel, I am regene-  
rate and borne againe from  
death to life: from daunger  
to ioy: from perill to peace:  
from bondage to libertie, &  
so in fine, from hell & dam-  
nation, to blisse & saluation.  
Such is the effect of thy mer-

its.

## The perfect Path

cic, so abundant is thy loue  
towards mee, and all those  
that with contrite heartes  
presente themselves vnto  
thee. Increase my faith, lozd  
that it may abound in good  
and fruitfull woꝝkes, so fo;  
tifie me, y I neuer swarue  
from thy veritie, giue mee  
thy grace from aboue, O  
merciful Iesus, that I may  
neuer thynke from thy sa-  
cred testimonies. And moze  
ouer, I with all humilitie  
and reuerence of heart and  
minde, beseeche thee this  
night, which thou hast ob-  
tained for man to rest in,  
thou wilt gard and protect  
me with thy good guiding  
spirit,

to Paradice.

spirite, and albeit my sinfull  
flesh shall sleepe and num-  
ber, yet graunt, good Lorde,  
that my soule may continu-  
ally keepe watch and ward,  
let not the enemy finde mee  
slumbering and sleeping as  
carelesse in the cradle of sin-  
full securitie, least that  
whilst I am vnarmed, that  
is, naked & destitute of thy  
grace and fauour, hee enter  
in and breake by the house  
of my sinfull bodie, and  
make such hanoocke & spoyle,  
that my infected and leape-  
rous soule, deformed by  
meanes of mine iniquitie,  
and wounded with the dan-  
gerous dartes of transgressi-

tion

## The pdrfect Patn

tion, bee thzowne with the  
body of sinne to the Lake of  
destruction, wherein is con-  
tinuall wailing, and kna-  
ving of teeth. Make me Till  
(O good Lorde) to consider  
that the bed is a plaine pat-  
terne and similitude of the  
Grave, which continually  
calleth for me and all other  
thy creatures, make me to  
understand that when I am  
laid (of my self) without thy  
heavenly providence, I can  
not bee able to rise againe:  
make me to acknowledge  
that sleepe is the very figure  
of death, to whose stroke, at  
thy appointed pleasure, I  
must submit my selfe. An-  
due

to Paradice.

due me with lone & charitie  
to all men, let my Lampe  
(O Lord) be garnished with  
Oyle, that whensoever, or  
at what time soever thy  
messenger death shall drato-  
nie, and knocke at the gates  
of my house, I maye at his  
summons, in the day of the  
resurrection of the deade, be  
ready to attend on thee and  
thy bzide, with my burning  
Lampe, that is, with a sted-  
fast faith, when as by thee  
I shall be clothed a new, for  
my mortall body shall then  
be covered with immortali-  
ties, the corruption of my  
sinfull & rebelling flesh, shall  
be changed to incorruption  
and

## The perfect Path

and perfect purity. thy righteousness shall be mine. thy merites shall make me perfect & holy, by vertue whereof hell shall lose his victorie, death shall lose his sting, my faith and hope shall haue end and reward, and I with thy Saints, continually dwell in loue and charitie with thee, the heauenly bridegrome Christ Iesus. To whom with the Father and the holy Ghost, bee ascribed all laude, glorie, power, praise and dominion, for ever, Amen.

to Paradice.

A Praier for the remission of sinne,  
and to obtaine a vertu-  
ous life.

INASMUCH as (O boun-  
tifull Lorde) it is most  
meete, right, and iust, that  
all flesh should praise, mag-  
nifie and worshippe thee,  
and shoulde without cea-  
sing gine thanks vnto thee,  
who onely art the crea-  
tor and maker of all things,  
as well visible as inuisible,  
who onely art the trea-  
sure of all goodnesse, the  
well of life, onely God and  
Lorde, whome the Hea-  
uens, and heauens of hea-  
uens, the Sunne, the Moone  
the



The perfect Path

the starres, the earth, the  
sea, with all that moue  
therein: yea, the heauenlie  
companie of martyrs, the  
soules of the Prophets and  
Apostles, Angels, Arkean-  
gels, together with the souls  
of all iust and righteous  
persons, do laude & glozifie.  
It is most requisite, that  
each mortal creature, living  
in this woꝛlde, shoulde also  
acknowledge thy magnifi-  
cence, wherefoze (most mer-  
cifull Father) I with my  
hart and mouth do acknow-  
ledge thee to be my king and  
Loꝝd, the giuer of all good-  
nesse, I confesse thee to bee  
omnipotent, reuerent, mer-  
cifull

to Paradise.

ciful, long suffering, God of  
all consolation, comfort,  
mercie and pittie.

I knowe that of thine in-  
finite goodnesse onely, thou  
didst make man after thy si-  
militude & likenes, placing  
him in the most delectable  
place of Paradise, and al-  
though he did transgres thy  
commandement, and there-  
by deserue eternal death and  
damnation, yet thou like a  
most louing and pittifull fa-  
ther, didst not vtterly reiect  
him, but gently correct him,  
and after that thou hast sent  
him into the earth, coman-  
ding him there to increase  
and multiplie, thou didst in-  
crease

## The perfect Path

Trust his posterity with thy  
lawe, thou didst teach them  
by the Prophets, and after  
that, sentest down thine on-  
ly begotten sonne, to take  
upon him our nature, and  
to suffer death for our sins,  
thereby to make a recom-  
pence for the offence which  
man had committed against  
thee, and all this thou didst  
of thy exceeding great mercy  
and kindness, without anie  
desert of mankind, not be-  
ing so much as by anie one  
praiser, or yet intreatie, ther-  
unto incited.

Therefore I being bold-  
ned with such inestimable  
benefits, so freely given and  
be.

to Paradice.

bestowed, doe without any  
feare at this time, appeare  
befoze thy diuine maiestie,  
prostrating my selfe befoze  
the seat of thy mercy, and  
with all humblenes of hart,  
and mind, do make this my  
pzaier vnto thee.

Despise me not (O Lord  
God) being defiled with sin  
and iniquitie, for beholde I  
present my selfe befoze thee,  
not presuming vppon mine  
owne worthinesse, but tru-  
sting in thy goodnesse.

Be merciful vnto me a sin-  
ner, light thou the dull sigh-  
ted eyes of my minde, open  
thou y stopped eares of mine  
hart, y I may both see, heare  
and

## The perfect Path

and perceiue and vnderstand  
that which thou teachest, &  
alwaies do that which thou  
commandest, make mee not  
only a hearer of thy heauenly  
doctrine, but also a perfect  
follower of the same: Direct,  
sanctifie & gouerne my life,  
be thou alwaies p̄sent &  
readie both to heare and to  
help me. Haue & defend me  
from all shame and reproch,  
be thou my shield and buck-  
ler against all temptations,  
cleanse my minde & thought  
from all vncleannesse, keepe  
and p̄serue mee from all  
danger both of bodie & soule.  
This fraile life is nothing  
else but a continuall war-  
fare

to Paradice.

fare in this woꝝlde, our sins  
most like the cruell enemies  
assault vs on euerie side, a-  
gaine our daies are but few  
in number.

Guide me therfore with  
thy grace, so to spende my  
small, shoꝝt and transitoꝝie  
time in this woꝝld, the be-  
rie fountaine, wellspring &  
vale of all miserie, that I  
may be made a member of  
Christ, & a partaker of thine  
eternall felicitie. To the  
which, seeing that through  
mine owne desert, I shall  
never be able to aspire, (foꝝ  
sinne truly so aboundeth in  
me, that each deed and act of  
mine, is not onely infected,  
but

## The perfect Path

but altogether polluted therewith ) none other remedie haue I to ease my self, none other salue to ease my soze, but only to take hold of that promise of thine, whereas thou sayest : Come vnto me all ye that laboꝝ , & be ouerloden, & I will refresh you, this is my holdfast, this is mine anchoꝝ, and sure stay, foꝝ verily (swæte Saviour) when I looke vppon mine otone frailenesse, & beholde how readie I am to offende thee, then I quake foꝝ feare, then I am almost in vtter despaire, but as soone as I call to minde thy great loue and kindnesse, and how that thou



to Paradice.

thou wilt not the death of a  
sinner, but rather that hee  
should repent and liue, and  
that in what day soeuer he  
doth hartily repent, and call  
vnto thee, thou wilt heare  
him, then I am releued,  
then am I not a little com-  
forted, knowing surely that  
thou wilt perfozme that  
which thou hast promised.  
In faithful assurance wher-  
of, I now say vnto thee.

Turne thou mee (O my  
God) and I shall be turned,  
from all my wickednesse de-  
liuer me. Heale my soule  
which is wounded with sin-  
for I doe acknowledge my  
iniquitie, & am hartily soze

C

for

The perfect Path

for mine offences . Correct  
me, O Lord, but yet not in  
thy furie, looke not vpon my  
weaknes, but thinke vppon  
thine owne worthines , re-  
member thy louing kind-  
nesse, and in the abundance  
and multitude of thy mer-  
cies wipe cleane away, par-  
don and forget all my sins,  
through which I haue either  
in word or deede, thought or  
anie other kinde of waie of-  
fended thee, blot them out of  
thy remembrance, & let the  
bloud of that immaculate  
lambe Iesus Christ, washe  
them away, let mine olo of-  
fences so decaye & die in me,  
that I neuer commit them  
anie

to Paradiſe.

anie more, or by any means  
renue them in thy ſight.

And in the meane time do  
not withdꝛaw thy grace frō  
me, but cauſe me to do all y  
which good is. O father, re-  
moue thy wꝛath away from  
me, and reſtoꝛe vnto me thy  
fauour. Turne thou thy lo-  
uing countenance vnto me,  
and plentifully poure forth  
thy mercie vpon me. Incline  
my heart to doe that onelie  
which is acceptable in thy  
ſight. Guide thou my foot-  
ſteps in thy paths, and ſuffer  
me not at anie time to ſtray  
from thy waies, let mee al-  
waies haue the feare of thee  
in my hart, and the remem-

## The perfect Path

bzance of thy benefites fresh  
in my memozy, and if at any  
time thzough weaknes and  
frailty I doe transgresse thy  
commandements, yet do not  
therfoze reiect & cast me out  
of thy sight, but be thou that  
good Samaritane, & poure  
the oyle and wine of mercie  
and foggiuenesse into those  
woundes which sinne shall  
make in me. Disdaine mee  
not for my reuolting, but  
haue mercy vpon me accor-  
ding to thy great goodnes, &  
according to the multitude  
of thy mercies, wipe awaie  
mine iniquitie, hide me vn-  
der the shadow of thy wings  
and protection, lighten  
me

to Paradice.

me with thy holy spirite.  
Make me thy seruant, & so  
indue mee with thy grace,  
that I may vnsainedly with  
heart and voice, serue, honoꝝ  
and praise thee all the daies  
of my life.

A Praier for patience in trouble,  
and meekly to suffer  
aduersitie.

**O** Gracious Lord, omni-  
potent, whose mercie is  
euerlasting and infinit, bow  
downe thine eare, and hear-  
ken vnto this my praier,  
which I make besoze thy  
diuine maiestie, most hum-  
ble beseeching thee of thine  
acustomed goodnes to indue

## The perfect Path

me with the woꝝks of mer-  
cie, and deeds of charity, and  
aboue all things to giue me  
patience in aduersity, meek-  
ly to suffer, and patientlie  
to take whatsoeuer it shall  
please thee to laie vpon me,  
& neuer to murmur, oꝛ to  
grudge thereat, but alwaies  
to thinke thy louing & gen-  
tle coꝛrection to bee much  
lesse then the deserts of my  
great & manifold offences.

Againe, if I be not vnder  
coꝛrection, then am I not  
thy childe, foꝛ what father  
is he who coꝛrecteth not his  
chilðren, whome hee most  
intirely beloueth. This then  
is an euident token that  
thou

to Paradise.

thou louest vs, whē as thou  
correccest vs, for as the scri-  
pture saith: Whom God lo-  
ueth, him hee chasteneth.

Thou seest all things, thou  
vnderstandest & knowest all  
things, so that not so much  
as one little sparrowe ligh-  
teth vpon the ground with-  
out thy knowledge, yea our  
verie thoughts are forekno-  
wen vnto thee, thou dispo-  
sest & orderest all things as  
seemeth best to thy holy will  
and pleasure, by thy helpe I  
may doe all things, with-

out thee I can doe nothing

When thou powrest vpon  
vs thy creatures, thy good  
gifts and benefites: When



## The perfect Path

thou bestowest vpon vs prosperitie, health, wealth, and such like, thou doest it to this intent, that we acknowledging the same, should thereby be encouraged to serue, honour and humblye obey thee, and alwayes praise and magnifie thy glorious name: contrariwise, when thou striketh vs with thy rodde of correction, as plaguing vs with great mortallitie, suffering our enemies to inuade vs: robbers for to spoile vs: powerfull to oppresse vs: or fire to consume those thinges which thou hast lent vs, for the maintenaunce of our bodies

to Paradise.

bodies in this mortall life.  
Thou doest it to put vs in  
minde that we haue trans-  
gressed thy cōmandements,  
that we haue not hearkned  
vnto thee, neither done that  
which is acceptable in thy  
sight, but willingly falling  
into the puddle of sinne,  
and following our owne  
appetites, haue prouoked  
thy iust wꝛath and indig-  
nation against vs. Thue  
thou dealest wꝛ vs, O Lord,  
to the intent that we suffer-  
ing bodily punishment, and  
feeling the smart of the same  
may thereby be admonished  
of our dutie, and with true  
compunction of heart, desire

C 5

to

## The perfect Path

to be released frō the scourges which wee haue deserued, and woꝛthilie receiue, and then acknowledge our selues to be lost childzen, and straying sheepe, may both see and bee ashamed of our vnbiſelected affections, & wilfulnes, which haue brought vs to calamity and misery, & with y true penitent to say. We are not woꝛthie, most mercifull Father, to lift vp our eyes oꝛ voyce vnto thee foꝛ our manifold finnes and wickednesſes: neuertheles, presuming vppon thine abundant mercie (who refuseſt none that doe call vppon thee) most lamentable we

to Paradise.

we do cry, haue mercie vpon  
vs, O Lorde, haue mercie  
vpon vs miserable sinners,  
being nowe grievouslie af-  
flicted with the burthen of  
punishment and affliction  
which thou hast laide vppon  
vs, put thou therefore alway  
all displeasure conceiued a-  
gaynst vs, thy pooze crea-  
tures, and graunt vs, that  
being inwardly warned, we  
may euer heereafter serue  
thee in newnes of life, and  
neuer commit anie thing  
which shall displease oꝝ of-  
fend thee.

This O heauenly father,  
I acknowledge to bee our  
duetie, but althouogh I for

my

## The perfect Path

my parte, haue not perfoꝛmed the same as I ought to doe, yet I beseech thine inestimable goodnes, not to execute the rigor of thy iustice vpon me, but to state thine hande, and befoze thou giue mee anie greater wound, to behold my humilitie and repentance, which beeing not able to recompence and satisfie the trespasses which I against thee haue committed, do offer vnto thee according as the pooze widow did, al that which I am able to giue, that is, a sorrowful contrition of heart, for my former offences done and past. Thy iustice as it is right.

to Paradice.

right, so is it rigorous to sinners, thou art so iealous & so much doest detest sinne, that thou sparest not to punish thy verie elect and chosen seruants, when as they fall into it.

Who was moze acceptable in thy sight, then that holy Prophet king David: of whom thou thy selfe didst saie, I haue found a man according to mine owne hart, euen David my seruant, yet neuerthelesse, diuerse and sundrie waies diddest thou punish him, when that he had swarued from thy testimonies. Thou sufferedst him to be molested with the

in

## The perfect Path

insurrection of his owne  
sonne, thou diddest send the  
p̄phet vnto him, to suffer  
him the choice of plagues,  
which thou wouldest sende  
vpon him for his wicked ly-  
uing, but when he with sor-  
rowfull sighs, and trickling  
teares turned vnto thee,  
confessing his fault, crauing  
pardon, & promising amen-  
dement of life, thou forgatest  
thine anger, and forgauest  
his offence.

O ther of thy chosen ves-  
sels thou hast permitted to  
be grievouslie tormented,  
and vexed by sundrie trou-  
bles and aduersities, onelie  
to trie their faith and sted-  
fast.



to Paradice.

fastnes towarde thee, as  
thou didst suffer that paci-  
ent man Job, for to be most  
cruelly intreated by that e-  
nemie of all mankinde, to  
haue his houses burned and  
spoiled, his castell taken a-  
waie, his seruants driuen  
into bondage, his childe-  
ren to be slaine, his owne bodie  
to bee afflicted with most  
loathsome diseases, plagues  
& sores, & all this thou didst  
not for any euill deed of his,  
but to shew thine omni-  
pencie and power, for when  
thou hadst tried him to the  
utmost, and found that his  
enemie the deuill coulde  
not preuaile agaynst him,

## The perfect Path

or by anie paine and grieve,  
cause him to blaspheme and  
speak euil of thee, thou didst  
reduce him to health, thou  
diddest enriche him againe,  
thou didst restore vnto him  
againe his children, friends,  
familie, and all his goods,  
with much more then euer  
he before possessed, shewing  
most manifestly, that thou  
wilt rewarde them most  
plenteously, which doe loue  
thee, follow and obserue thy  
commandements.

Wherefore I beseech thee  
to giue me grace, that what  
so euer waite it shall please  
thee, to visite mee with thy  
punishment, I may take it  
patiently

to Paradice.

patiently and saie : Naked  
came I into this world, and  
naked shall I returne to the  
earth againe, the Lord gi-  
ueth, the Lord taketh a-  
way, even as it pleaseth the  
Lord, so be it . Suffer mee  
not to despaire, or to thinke  
that thou dealest vniustly  
with me, but to saie : Shall  
I receiue prosperitie at the  
Lords hand, and not to bee  
content with aduersity: and  
alwaies to think vpon this.  
Happy are they whom thou  
dost punish, for though thou  
make a wounde, thou also  
giuest a plaister, though  
thou smitest, thy hand ma-  
keth whole againe, my ini-  
quitie

## The perfect Parh

quittie is great, but bee thou  
mercifull vnto my wicked-  
nesse. O deliuer mee from  
thine anger, and presse mee  
not farther then I shall bee  
able to beare, but now that  
I acknowledge, that what-  
soener trouble thou hast  
sent me, or wilt laie vppon  
me, is either for the punish-  
ment of mine iniquitie, or  
for the triall of my constan-  
cie, I may with repentant  
David, finde remission of  
my sinnes, and with patient  
Job release of my aduersi-  
tie, and obtaine such fauour  
in thy sight, that thou neuer  
again so grienous lie punish  
me, but that I may so passe  
this

to Paradise.

this life, that I may afterward live with thee, to whom be honoꝛ and gloꝛie foꝛ ever and ever, Amen.

A Praier against the feare of  
worldly casualties.

**O** Most bountifull and loving Father, mine only guider and comforter, the well of mercie, the true light of the woꝛlde, take awaye the darkenesse of my minde, lighten my heart and senses, indue mee with thy grace, arme mee so strongly with sure hope, confidence and trust in thee, that I never be dꝛinen into feare, either by the subtilt inuasions of  
our

## The perfect Path .

our ghostly enemye sathan,  
or by the craftie wilines of  
the woꝛlde, neither yet by  
losse, damage, hurt or hin-  
derāce of any of those vaine  
and transitorie thinges,  
which we in this woꝛld doe  
possesse. But alwaies what-  
soever shal become of them,  
to thinke that they are but  
things lent, and not our  
owne, & that we shall make  
straight account for the vse  
or abuse of them.

Whereby the moze wee  
possesse thereof, the greater  
shall bee our paine, if wee a-  
buse them. Wherefoze take  
from me all inward beauti-  
nesse, thought and care, for  
anie

to Paradiſe.

any loſſe and diſcommodity  
receiued by worldly goodes,  
and alwaies to thinke that  
as well pouerty, as riches:  
needineſſe, as aboumdance:  
ſickeneſſe as health: aduerſi-  
ty, as proſperity: come from  
thee, and that it is knowne  
to thine vnſerchable iudge-  
ment onely, why and wher-  
foze thou ſendeſt either of  
theſe vpon vs, and therefore  
let not my minde bee trou-  
bled with any feare of things  
to chaunce, ſauing onely to  
feare to diſpleaſe thee, but  
alwaies to be merry in thee  
with ſoberneſſe, and to call  
all my care of worldly af-  
fares vpon thee. For as  
much



## The perfect Path

much as thou hast commanded, that we shoulde not be careful what to eat or what to drinke, or with what raiment we should bee clothed, for thou wilt not see y<sup>e</sup> righteous forsaken or their children begging their bread, and that thou tourneest all things to the best, to them that serue thee, and flie vnto thee for succour in the time of their distresse.

Let this (O Lord) be euer more fresh in my memorie, grauen in my heart, and redoubled in my mouth, so that I may leaue all needlesse feare, may alwaies giue thanks vnto thee, and praise thy holy

to Paradise.

holy name, Amen.

A praier vnto God the  
Father.

**A** Almighty God, the Fa-  
ther of our Lord Jesus  
Christ, whome no deserte,  
merite, or worthinesse of  
ours, but thine owne great  
clemencie, mercie and pittie,  
caused to send downe thine  
onely begotten sonne into  
this world, to beare the bur-  
then of our sinnes, with the  
which, we most miserable  
sinners were overladen, &  
that he shoulde suffer most  
cruell tormentes, yea, and  
also most bitter and shame-  
full

## The perfect Path

full death, and sanctifie the  
reprochfull name of the  
Crosse, with the renting of  
his blessed body, and shed-  
ding his most precious blood  
thereon. Thereby to make  
attonement betwene thee &  
us: thereby to pay the ran-  
some for our soules: thereby  
to consummate and finish the  
perfection of our redempti-  
on and saluation. Which  
thing it was thy good will,  
that he should doe, not only  
to abrage thy wrath and in-  
dignation, but also to bring  
vs againe into thy grace &  
fauour, & that wee being de-  
liuered out of the bondage  
of sinne & hell, might serue  
thee

to Paradiſe.

thee in righteousnes and ho-  
lineſſe all the dayes of our  
life, and by thy free gift and  
benefite of his death and  
paſſion, be made partakers  
of his reſurrection, and of  
thine endleſſe & unſpeaka-  
ble glory.

Wherefore my God, my  
maker, my Lord, my king,  
ſeeing thou haſt ſo aboun-  
dantly beſtowed thy Hea-  
uenly giſtes vpon me, & all  
mankind, and haſt ſo plen-  
tifully poured out thy grace  
and fauour on vs, that for  
our ſakes, thou wouldeſt not  
ſpare thy owne ſonne. How  
ſhal we eſcape thine indig-  
nation, which for this care

D

and

The perfect Path

and kindnesse of thine, are  
most carelesse and unkinde,  
and among all other, which  
way shall I poore creature  
turne me? how shall I, who  
haue bene most vnthanke-  
full for his benefites, and  
most vnmindefull of them,  
be so bold as to lift vp my  
hart, or hands vnto the hea-  
uens, and to call vpon thee?  
thou of thy singular goodnes  
diddest so prouide, that the  
wickednesse of olde Adam  
should be purged and wa-  
shed away with the bloud of  
Jesus Christ, but I haue  
wilfully fallen into sinne  
again: Thou madest me  
the child of light, but I haue  
made

to Paradise.

made my selfe an inheritor  
of darknes: thou madest me  
thine by creation: I haue  
made my selfe the childe of  
perdition.

What shall I now there  
fore do? shall doubt of any  
further mercie and forgiue-  
nesse? No, no (sweet Lord) so  
great is thy mercie which  
surmounteth al thy works:  
so large are thy promises, so  
sure is the perfourmance of  
them, to al such as take hold  
thereof (so deare in thy light  
are the merites of thy sonne  
Jesus) so acceptable vnto  
thee is the hartie repentance  
of a sinner, that with the re-  
membzance thereof, I am

D 2

pro

The perfect Path

provoked to crie vnto thee,  
saying: Father, I haue sin-  
ned against heauen, and a-  
gainst thee, I am no more  
worthie to be called thy  
child: Neuertheles, behold  
thou me not as I am, a grie-  
uous offender, but as thy  
creature, haue now no re-  
spect to mine offences, but  
behold my repentance, think  
not vpon my wickednesse,  
but vpon the wounds of my  
sauour Iesus, looke not vpon  
my false hart, which hath  
wauered from thy lawes,  
but behold the bleeding hart  
of thy sonne Iesus Christ,  
which was pierced to re-  
leate me and set me free, my  
sinnes



to Paradice.

sinnes I cast vpon his back,  
beseeching thee that his me-  
rites may beare them, and  
thy mercy pardon them.

Hear me, O Lord, my  
God, heare me, for I know  
the more earnestly that I  
seeke for, & desire thine aid,  
y readier thou art to stretch  
forth thine hand to help me.  
Hear me therfore, O Lord,  
bow downe and incline thy  
eare vnto my praier, inspire  
me so with thy holy spirite,  
that I may loue thee aboue  
all things, and that I neuer  
faile to put my hope & trust  
of saluation in him, whom  
thou wouldest to be my Re-  
deemer and sauiour.

D 3

Make

The perfect Path

Make mee by the forsa-  
king of all wickednes, so to  
rise from falling into sinne,  
that I may obtaine the true  
seruing of thee with inno-  
cencie and purenesse of life.

Grant this, O Lord, for  
Jesus Christes sake, to  
whom with thee and the ho-  
ly Ghost, be all honoꝝ and  
gloꝛie. Amen.

A prayer vnto God  
the Sonne.

O Most swēte Saviour,  
O most mercifull Re-  
deemer: O bountifull Jesu,  
the sonne of God, who al-  
though

to Paradice.

Although thou art high, yet  
thou art most humble, al-  
though thou art Omnipotent,  
thou art also most meeke,  
and as thou art most mightie,  
so art thou most merciful. To thee O Christ,  
the guide of all felicitie, the  
Father of heauen hath gi-  
uen all power, both in hea-  
uen and in earth.

Thou art the true Pasto-  
r of our soules, thou art our  
Messias, thou castest off  
none that sue vnto thee, but  
as thou hast take away the  
hand writing that was a-  
gainst vs, and hadst fastned  
it to thy Crosse, so art thou  
readie to impart the merits

## The perfect Path

of thy Passion, vnto all such  
as with true repentance of  
their sinnes call vpon thee  
faithfully. Wherefore, my  
Sweete Iesus, I most faith-  
fully and vnfainedly ac-  
knowledge y<sup>e</sup> benefites that  
thou hast bestowed vpon me,  
and stedfastly beleue, that  
thou being an Immaculate  
Lamb, in whose mouth was  
neuer found guile, didst suf-  
fer most cruell tozments at  
the hands of sinners, for the  
loue of vs most wretched  
sinners, for the which cause  
I most hartily beseech thee,  
and most humbly pray thee,  
to accept me into the num-  
ber of them, whom thou wilt  
make

to Paradice.

make Coinheritours of thy  
bitter paines, and although  
I of my selfe, be most vn-  
worthy thereof, yet thy me-  
rites can make me worthy:  
to them do I flie, crauing  
that I may be so armed, and  
defended by them, that I  
may subdue the world, the  
flesh, and the diuell, even  
as thou hast gloriouſlie con-  
quered ſin, death, and Hell.  
Thou ſeeſt, O my Saniour,  
how I am daily and howe-  
ly beſet, with theſe three en-  
nimies, and ſo hardly beſe-  
ged of them, y without thy  
help, I can by no meanes eſ-  
cape, but that I muſt needs  
be a pray vnto one of them.

D s

Streng

The perfect Path

Strengthen me therefore,

O Lord, that neither the

one with carnall lusts, nei-

ther the other with delecta-

ble pleasures, nor sathā him-

selfe with all the craftie and

subtle deuises, get the domi-

nion ouer me. Thou hast

bought me, thou hast paid

for me, take thou me, saue,

keepe, and defend me, be al-

wayes ready at the voice of

my crying, pouze into me

thy grace patiently to abide

thy diuine wil & pleasure in

all things, make me both at

this present, and all y dayes

of my life, to haue in minde

and profoundly to roote in

my heart, the misteries of

thy



The perfect Path

thy painefull passion, and so  
to be filled with the remem-  
brance thereof, that sinne  
may no more enter into me  
and that Satban mine old  
enemie, may well perceiue,  
that he hath neither part  
nor fellowship in me. But  
that I am both body & soule  
altogether thine. To whom  
be al praises world without  
end. Amen.

A prayer vnto God the  
holy Ghost.

O Holie Ghost, O bles-  
sed and Holie Spirite,  
comforter of them that be  
afflicted. Thou proceeding  
from the Father and the  
Sonne,



The perfect Path

Honne, art the true instruc-  
four and teacher of the de-  
nine and beauenly veri-  
tie. Wherefoze I with alle  
humilitie, pray thee to re-  
new and make in mee a  
cleane heart, to graft a  
right spirite in me, Guide  
and gouerne me, that I may  
thinke nothing, speake no-  
thing, do nothing, but that  
only which shall please thee.

And whereas I haue not  
ceased to offend my Lord  
God and Maker, and most  
grieuously to transgresse a-  
gainst Iesus my redeemer  
and sauiour, I pray thee that  
I may haue inward sor-  
row, repentance and shame  
thereof,

to Paradice.

thereof, and that euer here,  
after, I may perfozme my  
duetie as I ought to do, and  
so bzing forth the frutes of  
repentance, that the passion  
of Iesus Christ may defend  
me from all sinne and wic-  
kednesse, and bzing me to  
the ioyes of Paradice. So  
be it.

A deuout Prayer.

REmember not, O Lord  
GOD, thine anger a-  
gainst me an offender, but  
be mindfull of thy mercie  
towards me a true peni-  
tent, forget that through  
pride, I haue prouoked thee  
to

to Paradice.

to yze, and fauourablie har-  
ken vnto my pzayer. What  
is Iesus, but a Sauour?

therefore O beautifull Je-

su be thou my Sauour, rise  
vp in thine owne strength  
to helpe me, Lay vnto my  
soule, I am thy safegard.

In thy goodnesse do I trust,  
in thee is my hope, and for  
as much as thou hast willed  
that we should without cea-  
sing seeke and sue vnto thee,  
behold I being counsaile d  
and forgetold by thy commā-  
dements, doe now both  
aske, seeke, and knock. But  
thou which commandest me  
to aske, grant that I may  
receiue, thou bidst me seeke,  
make

to Paradiſe.

make me to find. Thou haſt  
taught me to knocke: open  
vnto me y<sup>e</sup> ſtand knocking:  
ſtrengthen mee that am  
weake: reſtore me that am  
loſt: reuiue me that am dead  
by ſinne: make me to ſerue  
thee: to liue to thee: to giue  
my ſelfe wholly to thee.

I know my God, that be-  
cauſe thou madeſt me, I  
owe my ſelfe vnto thee, & ſo  
that thou haſt redeemed mee,  
I ſhould owe thee more than  
my ſelf. But behold, I haue  
no more to giue, neither can  
I giue my ſelfe vnto thee,  
unleſſe thou make me wil-  
ling therevnto. Take thou  
me, draw me vnto thee, that

as

The perfect Path

As I am thine by creation,  
so I may be thine by folow-  
ing of thee, which liuest and  
reignest for euer and euer.  
Amen.

An other prayer.

**H** Aue mercie vpon me, O  
Lord, haue mercie vpon  
me most miserable Crea-  
ture, which do that which  
I ought not, and feare that  
which I haue most iustly  
deserued, if I weigh with  
my selfe the wickednes that  
I haue done, the punishmēt  
therby deserued, is not halfe  
so great as y sin that I haue  
committed, but thou art a  
mercifull God, & thy iudge-  
ments

to Paradise.

mentes are right, neither  
doest thou at any time pu-  
nish vs vniustly. Thou al-  
mightie God madst vs, when  
as we were not, and when  
as we were lost and dam-  
ned, thou didst miraculouly  
restoze vs. I know and am  
sure, that our life is not led  
by sodaine and uncertaine  
mottions, but is disposed  
and directed by thee, thou  
hast a fatherly care of vs al,  
but specially of all such as  
do put their whole trust and  
confidence in thy mercy.

Therfoze I humbly pray  
and beseech thee, that thou  
wouldest not deale with me  
after my deseruings but ac-  
cording

The perthe Path

According to thy great mercy,  
which doth exceed the sinne  
of the whole world.

And as often as thou  
doest punish me outwardly  
giue me grace inwardlie  
with patience, to beare the  
same and that thy praise ne-  
uer depart out of my mouth.

Order my doings, euen as  
shalbe most necessarie both  
for my bodie and soule.

Thou only hast power ouer  
all things, thou knowest

all things, to thee

be all hono: for

euere. Amen,



to Paradice.

A prayer for the obtaining  
of mercie.

**B**ehold, out from  
the bottom of my  
heart, do I crie  
vnto thee (O  
lord) beseeching thee, y<sup>e</sup> thou  
wouldest saue me from the  
bottomlesse pit of Hell. I  
know that there is mercie  
with thee. Do not therefore  
marke what I haue done a-  
misse. Enter not into iudge-  
ment with thy seruant, for  
then can I by no meanes be  
iustified in thy sight.

The remembrance of  
mine offences is grieuous  
vnto

The perfitte Path

unto me, & therefore I right  
humbly craue pardon ther-  
of. My heart is troubled, my  
soule is vexed, there is no  
health in my flesh. Forsake  
me not mine onely stay and  
comfort. Dispile not my  
contrite heart, open the bo-  
some of thy mercie, take  
clean away mine iniquitie,  
bring my soule out of tribu-  
lation, turne the extremitie  
of thy iustice into thy tender  
mercy, and when thou shalt  
come to iudge the quick and  
the dead, be not reuenged  
on me by eternall damna-  
tion, but to take me a-  
mongst thine elect, into the  
blessed state of Salvation.

Grant

Grat  
Chri  
four,

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that,  
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done  
maie  
(DL

to Paradice.

Grant this O Father, for  
Christs sake, our Media-  
tor, and Advocate. Amen.

An other Prayer.

O Lord my G O D, al-  
though I haue commit-  
ted that, whereby I am an  
offender, can I make my  
selfe not to be thy creature?  
though through sin I haue  
lost my cleannes and puri-  
tie, haue I also taken away  
thy goodnesse, and mercie?  
though I haue committed  
that, wherefoze thou maist  
condemne me, hast thou not  
done that, whereby thou  
maiest saue me? True it is  
(O Lord) that my conscience  
doth

The penite Path

doth shew me that I haue  
deserued damnatio, but thy  
mercie exceedeth all offensi-  
on. Spare me (O God) be-  
cause it is not vnpossible  
for thy power; it is not vn-  
meet for thy mercy: it is not  
vnaccustomed, or yet contra-  
ry to thine infinite goodnes.

Wherefore thou which  
hast created me, do not de-  
stroy me. Thou (O Iesu)  
which hast redeemed mee,  
do not condemne me, thou  
which hast made me, let  
not thy worke be cast away  
by my wickednes. Wipe a-  
way all that is mine, and  
draweth me from thee, and  
knowledge all that is thine  
in

in mi  
onto  
raign  
with  
now

O I  
The  
do  
unto  
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And  
wi  
O th  
all  
And  
set  
O m  
the  
And  
of

to Paradise.

in me, and may bring mee  
vnto thee. Which livest and  
reignest one God in persons  
eternall, to whom be al honoz,  
now and euer. Amen.

A necessarie prayer in  
Meeter.

O Lord my God, make thou my  
repentant for to be: (hart  
The spirit of contrition,  
do thou ingraft in me.  
Vnto mine eies let there be giuen,  
aboundance of weeping:  
And let my hands be occupied,  
with often almes giuing.  
O thou my king quench out of me,  
all foule fleshly desire:  
And with the loue of thee alone,  
set thou my heart on fire.  
O my Redeemer drive away,  
the spirit of pride from me,  
And grant to me that great trea-  
sure of meeke humillitie. (sure,  
Take

The perfitte Path

Take from me, O my Saviour,  
the furious rage of yre :

The shield of patience giue to me,  
the which I do desire.

O Creator: rote out of me,  
all spitefulnesse of minde :

And grant in steed thereof againe  
meekenesse that I may finde.

O Bountifull father giue me,  
a faith that shall indure :

With hope agreeing thereunto,  
and charitie most sure.

O thou my guide, keepe from my  
all lying vanitie: (lips,

And from my minde, driue farre  
all baine vnconstancie. (away,

All wauering take from my hart,  
and from my mouth scoffing:

With all proud looks & gluttonie  
backbiting, slandering.

Couetousnesse wipe cleane away,  
with curiositie:

The fond desire of baine glorie,  
with all hipocrisie .

Let me neuer the poore despise,  
nor yet the weake oppresse:

And let me not blaspheme, for then

to Paradice.

me for thy sake. Who hath  
ordained this from the be-  
ginning, for the tender love  
thou bearest to the health of  
my sinfull soule, and I most  
hartily thanke thee for it, I  
confesse I haue deserved  
woyse for my sinne and un-  
kindnesse towards thee,  
and I am not worthy to re-  
ceiue any comfort or conso-  
lation at thy hands, there-  
fore to the honoꝝ of the pas-  
sion and death, which thou  
willingly sufferedst on the  
Crosse, I offer my selfe to  
sustaine this; or any other  
aduersitie with al my hart,  
not seeking other ways ease  
or reliefe, then in and by



The perfite Path

thee (O Lord) and as thy  
good will and pleasure shall  
appoint, yet this one thing  
I craue and beseech thee, for  
the tender loue thou bearest  
to mee, and all mankinde,  
(for in me is no vertue, or  
ought that is good) to helpe  
and assist me with thy holy  
spirite (as my trust is thou  
wilt) who promisetht that no  
man shall be tempted more  
than he shalbe able to beare  
and giue me all what euer  
shalbe necessarie to sustaine  
with patience this painfull  
Crosse & temptation, which  
thy diuine wisdom hath ap-  
pointed for me, to the intent  
that I bearing y same wil-  
lingly

to Paradice.

lingly with thee here in this  
world, may conceiue assured  
hope to be partaker of  
thy glozie in the world to  
come: grant me my request  
most mercifull Saviour,  
not for my merite or deser-  
uing, but onely for the me-  
rites of thy death and bitter  
passion, I humblie beseech  
thee. Amen.

A prayer for the obtaining of  
grace and mercie.

**O** Most mercifull Lorde  
God, whose Maiestie is  
incomprehenfible, & power  
infinite, whose magnifi-  
cence is exalted aboue the  
heauens,

The perfite Path

thee (O Lord) and as thy  
good will and pleasure shall  
appoint, yet this one thing  
I craue and beseech thee, for  
the tender loue thou bearest  
to mee, and all mankinde,  
(for in me is no vertue, or  
ought that is good) to helpe  
and assist me with thy holy  
spirite (as my trust is thou  
wilt) who promiseth that no  
man shall be tempted more  
than he shall be able to beare  
and giue me all what euer  
shall be necessarie to sustaine  
with patience this painfull  
Crosse & temptation, which  
thy diuine wisdom hath ap-  
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infinite, whose magnifi-  
cence is exalted aboue the  
C 3 heauens,

The perfect Path

heauens, vouchsafe I beseech  
thee, from thy high Throne,  
to behold the worke of thy  
handes. Haue pitie on the  
vnhappie & desolate conditi-  
on of thy creature. I am a  
sinner conceived in sin, & of  
my selfe I haue no good  
thing: wherfore (O Lord) I  
cleaue to the Altar of thy  
mercy. Thou art my Ankoꝝ,  
my hope, my refuge, & stay.  
Therefore O Lord, haue  
mercy vpon me, for no flesh  
can be iustified in thy sight.  
Thou knowest the fraillie  
& weakenes of men, we are  
taught by the fall of Peter,  
y we can do nothing with-  
out thee. Grant vs therefore  
good

to Paradise.

good lord thy grace, without  
which in this world we are  
like by the waues of temp-  
tations to be swallowed in  
the gulse and whirlepole of  
sinnes, to be drownd as the  
ship without ankoꝝ and pi-  
late, in euerie tempest to  
runne on the rocke and pe-  
rish: Guide vs therfore by  
thy grace (good Lord) tho-  
rough the flouds of this care  
full worlde, that wee may  
rest foꝝ euer in the plesant  
porte and happie hauē of  
euerlasting ioy, with thine  
elected, thorough our bles-  
sed Saniour Iesus Christ.  
To whome with thee and  
the holye Ghoste bee all

¶ 4

ho.

The perfect Path

honour and glozie, in all  
worlds. Amen.

A Prayer for the Penitent.

**O** Lord, I am a sinner, my  
sins are heavy vpon me,  
the burthen of them is intol-  
lerable, refresh me with thy  
grace, wash away mine of-  
fences, and I shal be whiter  
than the snow, let the chéer-  
full beames of thy counte-  
nance shine vpon me, and  
giue light to the darknes of  
my life. We can looke for  
nothing as deserued, but pu-  
nishment due to our offen-  
ces. Wherefore good lord, not  
accozding to thy iustice, but  
in



to Paradice.

in the multitude of thy mercies deale with thy seruant.

Remember not the sinnes of my forefathers, think not

on the misdoemeanoꝝ of my youth passed, haue pittie on

thy creature, which according to the likenesse of thy selfe,

thou hast made & shaped of earth. How long wilt thou

turne thy face away fro me: forsake me not, O my God,

but rehelw in me thy holy spirit. Pluck away from me

all that withdraueth me from thee. Grafft in my hart

thy grace, & I may loue thee, and feare thee, and so finally

reioyce in thy goodnesse with thy elected, and praise

¶

thee

## The perfect Path

thee in thy wondrous works  
for ever. Grant this most  
mightie God, for our Savi-  
our Iesus Christ his sake.  
To whom with thee and the  
holie Ghost, be all honoꝛ and  
and gloꝛy for ever and ever.  
Amen.

### A praier for Faith.

**O** Blessed sauiour Iesus,  
sonne of the euerliuing  
God, the vnspeakable ioye  
of thy seruants, most pre-  
sent cōfoꝛt to sinners, which  
camest into y<sup>e</sup> world to saue  
offenders, which so lonest  
y<sup>e</sup> world, that thou sparedst  
not thy most pꝛecious blood,  
to redeeme the losse of our  
first

to Paradice.

first father Adam, & to make  
vs Cobreires of the forsaited  
inheritance with thy: selfe,  
that al which beleue in thee  
might be saued, good Lord  
which hast promised to  
them that knocke, it shal be  
opened, and that they which  
seeke shall finde, graunt I  
beseech thee, that I may  
search thy holy lawes', and  
finde the trueth of thy holy  
word, that I may alwayes  
constantly cōfesse and shew  
thee & thy goodnesse, as well  
in my words as living. In-  
spire me with thy holy spi-  
rite, that I may know thee,  
stedfastly trust in thee, and  
serue thee in prayers & well  
doing,

The perfect Path

doing, all the time of my  
life. O most mercifull Lord  
and saviour of the world, for  
the glozy of thy names sake  
I beseech thee to heare my  
praiers. My soule reioyce in  
God thy saving health, for  
he hath bene good to thee, he  
hath kept thee from y snare  
of the hunter, & blessed thee.  
The lord is a merciful God,  
let all the earth feare him,  
let the monthes of all men  
sound prayes vnto him.  
God is a good Lord, & dayly  
increaseth his good giftes to  
his seruants, the Lord will  
encrease my faith in him,  
and I shalbe saued, Amen.

to Paradice.

A prayer for righteous  
iudgement.

**O** Lord God of all iustice  
which in equall Bal-  
lance doest weigh the cause  
of the Prince and of the po-  
rest man, which despisest  
not the suites of the simple,  
which deliuerest the Cap-  
tine, and comfortest the de-  
solate and carefull. O Lord  
which hast blessed them  
that are poore in spirite, re-  
leue thy seruant oppressed  
with grieve, remoue from  
me the clowdes of my sor-  
rowes. O Worde Wretch  
forth thy mightie hand and  
helpe me, let me not sincke  
in

The perfect Path

in the Seas of flaunder and  
shame. Thou knowest the  
secretes of my heart, defend  
me in mine innocencie.

Pleade thou my cause a-  
gainst the vngodly, which  
haue laid their nets for me.  
O God, thou which hast de-  
liuered Ioseph, Danyell,  
Hardocheus, and Susanna,  
from captiuitie and instant  
death, and didst cloath them  
with honour, good Lord  
strengthen me, and be my  
defender against all euils,  
and let not the poysoned ar-  
rows of malicious tongues  
do me any harme. Graunt  
these my prayers (good  
Lorde,) I beseech thee, for  
our

to Paradice.

our Sauour Iesus Christ  
his sake, Amen.

A praier against lying and euill  
imaginations.

49

**O** Lord cleanse my heart  
I beseech thee, from all  
impure and wicked cogita-  
tions and thoughtes, and  
giue me a cleere conscience,  
shamefast eyes, innocent  
handes, and a tongue to tell  
the truth. Seeing that there  
is nothing hidde that shall



The perfect Path

walking after thee, in the  
pathe of the righteous, I  
may passe thorow this vale  
of misery, bearing thy ban-  
ner stoutly in my warfare,  
and obtaine everlasting ioy  
the promised hire to such as  
here haue patiently borne  
thy crosse, and valiantly  
fought with the armour of  
faith, against temptations  
and all evils, vouchsafe (O  
Lord) to grant my petici-  
ons, I most humble beseech  
thee, for thy onely begotten  
sonne, our Saviour Je-

to Paradice.

A thankesgiuing for the  
goodnesse of God  
to vs.

**O** Almighty God, and e-  
uer ruling King, whose  
infinitt power & maiestie our  
wits cannot compzehend:  
whose glozious brightnesse  
with our mortall eyes wee  
cannot behold: whose won-  
derous wo2kes & manifold  
mercyes, the tongues of me  
cannot sufficiently declare:  
Good Lord I yeeld thee most  
humble thanks, for thy sin-  
guler great gifts and bene-  
fites, bestowed vpon me a  
sinner. Good Lord thou hast  
blessed me with knowledge  
with

The perfect Path

with increase and plentie of  
all things, thou hast giuen  
me friends, health and rest.  
That I shoulde eate my  
meate with ioy, and praise  
thee in al thy gifts & works:  
I know that I haue no good  
thing, but it commeth from  
thee, and onely for thy mer-  
cies sake, thou hast so regar-  
ded me thy seruant, where-  
fore (good lord) I beseech thee  
to grant me thy grace with-  
all, that I may vse these  
thy giftes to thy honour and  
glozie, & the comfort of them  
that neede, that vsing the ta-  
lent which thou hast lent  
mee, I may become a good  
seruant, and obtayne eter-  
nall

to Paradice.

nal blisse, the promised hire  
to such as do well. Vouch-  
safe good LORD, for thy sonne  
our Saviour Iesus Christ  
his sake to heare my pray-  
ers.

**A** Almighty God, refresh  
me with thy grace, I be-  
seech thee, comfort me with  
thy mercie, and blesse me,  
that safe from all evils, free  
from feare of all daungers,  
in peace and quietnesse, I  
may sing praises to thy holy  
name, and reioyce in thee,  
with thine elected for  
euer and euer.

Amen.

A

The perhite Path

A prayer to liue well.

**G**od Lord so rule the  
eyes of my heart, that  
they being kept simple and  
pure, my bodie may bee a  
cleare and shining temple  
of thy holy spirite, so kindle  
in be the loue of thy glori-  
ous sonne, that we follow-  
ing his steps, may doe that  
which is good, and decline  
from the euill, so that our  
light shining befoze men,  
we may glorifie thee by our  
good woꝝkes, with thy bles-  
sed sonne our Saviour and  
the holy Ghost. To whose  
infinite maiestie, in trinitie  
and

to Paradice.

and vnitie, be all h  
and glozie, for euer. A

A confession for the pe

52

**O** Most mercifull I  
God, I haue offen  
gainst the Throane &  
Maiestie, my sinnes a  
uer befoze mine eyes, I  
not worthy to liue or en  
the fruites wherewith th  
hast blessed the es  
owne conscienc

he perfite Path

do, shall I dispaire :  
thou art merciful, and  
adist to forgive, thanke  
thee, I will confesse  
to thee, I am weary  
of this life, I am sorry  
for my soule for mine offence,  
wherefore good Lord  
which doest ease them  
that are laden, and refresh  
in that travell, thou  
hast promised mercy  
sent, looke on



to Paradise.

sacrifice to thee, is a contrite  
and humble hart. O God let  
mee not be oppressed with  
the waues of sinne, let mee  
not sinke into the whirl-  
poele and gulph of dispaire:  
thou which liftest vp the fal-  
len, and raisest the humble  
and meeke, cloathing them  
with purple, & setteth them  
vp with princes in the  
seates of honoꝝ: thou which  
despisest the imaginations  
of the pꝛoude, and resistest  
their enterprises, blesse mee  
in all my doinges, send mee  
happie successe in all my af-  
faires, that I may reioyce  
in thy goodnesse, with thine  
elected foꝛ euer & euer. Ac-

¶

cept

## The perfect Path

cept my humble suite good  
Lorde, I beseech thee, for the  
glozie of thy names sake.  
Amen.

A prayer to be deliuered from  
enemies and dangers.

**O**pposte mightie Lorde  
God of Abraham, Isaac  
and Jacob, which didst lead  
the childzen of Israell thro  
the red Sea, and made  
the streames of Iordane  
run back into their springes  
again, that thy people  
might passe throughe the  
middest thereof: good Lorde  
whose heastes the foudes o  
f the beey, at whose voice the hills

do

to Paradise.

doe leape, and the earthe  
doeth tremble, O moste  
mightie Lorde, which canst  
destroy the prouddest kinges  
with very Flies and Antes,  
which madest little Dauid  
to triumph on the Gyant  
Golyah, which deliueredst  
his enemye king Saul into  
his handes, gauest Gebeon  
thy seruant with his fewe  
Souldiers, victorie of so  
manye Legions of strong  
men: Thou which hast sub-  
dued so many mighty kinges  
and sundrie Nations vnto  
thy people Israel. O God,  
whiche woorkest all in all  
things, which giuest victory  
alwaies as seemeth best to

The perfect Path

thy vnsearchable wisdomie:  
defende me alwayes. I be-  
seach thee, against mine e-  
nemies & all euils, that my  
ship tossed and beaten in the  
waues of this worlde, may  
rest in thy happie Hauen of  
euerlasting ioy.

My soule cleaueth vnto  
thy mercie, as to an holie  
Sanctuary. O God, if thou  
shouldest not bee mercifull,  
who could abide the heate of  
thy displeasure? but thou (O  
Lorde) art good to thy ser-  
uauntes, and I hope to see  
thy goodnesse in the land of  
the liuing. All glozy be to thee  
moste high and mercifull  
God, for euer & euer. Amen.

The

to Paradise.

The penitent longeth  
for comfort.

**H**ow long (O Lorde)  
wilt thou turne away  
thy face from me? How  
long wilt thou bee angrie  
with thy seruantes? How  
long shall I abide mour-  
ning & solitarie, as the birde  
that hath lost hir young? O  
Lorde thinke on mee in thy  
mercies, and doe not correct  
me in thy wrath, for then  
shall I become as the dust  
and smoke in the winde. O  
Lorde forsake not thy ser-  
uaunt Israel, whome thou  
hast chosen, my heart com-  
forted

The perfect Path

forsted in thy mercies, shall  
reioyce, and I wil sing vnto  
thee, and praise thee in thy  
good works and myzacles,  
which thou hast done in our  
fozefathers time.

A godly Meditation.

[Altogether unhappie, and  
comfztelesse, haue grie-  
uouſlie offended my Lorde  
God, what shall I doe? whe-  
ther shall I goe? I cannot  
hide me from his sight: how  
oft haue I trespassed against  
him? how oft haue I deser-  
ued his displeasure: and yet  
how seldome hath he puni-  
shed me, how ofte hath hee  
bene

to Paradice.

beene good and mercifull  
vnto mee? how oft haue I  
promised & vowed amende-  
ment, and howe little and  
sildome haue I performed  
it: this is a wofull case.

Who will haue pittie on  
mee, I dare not lift vp mine  
eyes towarde Heauen, be-  
cause I haue sinned against  
it, and in earth I can looke  
for no refuge, because I  
haue bene a slander and  
shame to it. What then:  
should I dispaire? No, God  
is a mercifull, and a good sa-  
uiour, hee doth visite them  
that liue in darkenesse, and  
is a chearfull light to them  
that sit in the shadowe of  
death.



The perfect Path

death. He willeth vs to for-  
giue our brother, though he  
offend seuentie times, yea,  
infinitely. And God is more

mercifull than any man can  
be, and he must be the onely  
refuge and comfort, he will

not despise his creature, the  
image of himselfe, returne  
thee to thy Lorde God, pray  
to him humbly on thy knees  
for grace, and continue to  
bewaile thy sinnes past, be-  
cause that he which loueth  
thee, prouoketh thee daily  
with his gracious giftes,  
& blessings to loue him, and  
will not leaue until he haue  
made perfecte his worke be-  
gun, and brought his mercy  
to

to Paradice.

to full effect in thee. What  
naturall cause beginneth  
his worke, and leaueth it in  
the halfe way imperfect: the  
uertue of the seede doth not  
cease, till y<sup>e</sup> fruit be brought  
to perfection, yet that na-  
ture worketh not at once,  
but first prepareth the mat-  
ter, and then disposeth, and  
makes it fit to receiue the  
shape, which is the perfecti-  
on and ende thereof, and as  
by naturall order, and right  
course, things doe p<sup>r</sup>ocēde,  
and increase by little and  
little, from the lesse to the  
more, even so doth God first  
dispose vs to his mercy, and  
then increasing his goodnes

¶ 5

day

## The perfect Path

daylie, bestoweth on vs in  
the ende, the treasure of his  
grace, the inheritance of e-  
uerlasting ioies. What bird  
forsaketh her yong, till they  
bee able to liue of them-  
selues? and yet no auaille for  
their paine commeth to the,  
very loue woꝝketh in natu-  
rall causes, to bzing forth  
their affectes to perfection,  
if it be so in creatures, what  
will the Creatoꝝ doe, which  
is loue it selfe, and infinite  
goodnes? He wil withdꝛaw  
thee fro thy sins, make thee  
cleane and pure, and finally  
blesse thee with eternal life,  
which he hath prepared for  
thee. **W**ord I come to thee  
sad

to Paradice.

sad and murning, I sit at  
thy fete, humbly wayting  
foz thy mercie, thou art my  
hope and helper, accordinge  
to thy great mercies, haue  
mercy vpon me. Amen.

A Prayer against Couerous-  
nesse, or too much care  
of the world.

**G**od Lord, seeing that it  
is thy pleasure that wee  
shall not bee carefull foz  
worldly thinges, if a Spar-  
row falleth not on y ground  
without thy foresight, how  
much more care doest thou  
take

## The perfect Path

Take of vs thy childezen, good  
Lord, thou feedest the birds  
of the ayre, and cloathest the  
Lillies of the field, which  
take no care. Wherefore  
good Lord, so prouide for  
our necessitie and sicknesse,  
we beseeche thee, that wee  
casting all our care vpon  
thee, may chiefly studie to  
please thee, and serue thee,  
& not to be so wrapped and  
entangled in the desires of  
worldly thinges, like little  
childezen, <sup>which for liab<sup>l</sup> cri-</sup>  
sles of no valure, will for-  
sake the moste ample inhe-  
ritance that is. So in like  
manner, those whome the  
Scripture calleth the chil-  
dren

to Paradice.

Men of this worlde, are so  
addicted to trifles, are so gi-  
uen to transitoꝝ & moment  
thinges, that for them they  
despise the inheritaunce to  
come, and in comparisoun of  
them, they contemne ever-  
lasting felicitie of heavenly  
thinges: Grant vs therfore  
good Lord, that we be not so  
ouercome with the desire of  
worlde & transitoꝝ thinges  
that thereby wee lose the  
rich inheritaunce of everla-  
sting life. Graunt this good  
Lord which liuest and raig-  
nest King of all Kinges,  
for ever and ever.

Amen.

## The perfect Path

A prayer that we may liue  
vp. ightly.

**O** Lozde, seeing that the  
righteous shall dwell in  
the tabernacle, graunt mee  
I beseech thee a pure and vn-  
defiled soule. What is the  
shape of the earth, wherein  
Gods enemies haue aby-  
ding: in comparison of the  
wonderfull betwixt of hea-  
uen, wherein righteousness  
doeth dwell: in comparison  
of that place, wherein An-  
gels, Archangels, all good  
men, yea, and God himselfe  
is abiding. What are the  
plesures of the world, welth  
honor,



to Paradice,

honour, company of our pa-  
rents and friends, wherein  
all our pleasure and sweete-  
nesse is mixed with sorrow-  
nesse and sorow, wherein  
euery perfection hath his  
imperfection. What is all  
this to the vnspeakable ioy  
in the kingdome of GOD,  
what is y<sup>e</sup> company of frēds  
&c. here, in comparison to  
the companie of Abzabam,  
Isaac & Iacob, the Patriar-  
hes & Prophets, and all the  
Saintes of God, & the inhe-  
ritte of euerlasting life,  
which is without all dis-  
commodities, perpetuall  
without all perill and mo-  
lestation: Oh the glorious  
maie,

The perfect Path

maiestie, the singular mirth  
and passing ioyes of the life  
to come, the eye hath not  
seene, nor the hart of man is  
able to conceine in any part  
the happy estate of the bles-  
sed soules in heauen. Oh  
howe amiable are thy Ta-  
bernacles? my soule hath a  
desire to enter into the  
(Courtes of the Lorde,) my  
heart and my soule reioyce  
in the living God, blessed be  
they that dwel in thy house,  
they may be alwaies prai-  
sing thee. One day in thy  
Courtes is better than a  
thousande elsewhere, I had  
rather be a doze keeper in  
the house of my God, than  
to

to Paradice.

to dwel in the Tents of vn-  
godlinesse. The Lord God  
is a light and defence. My  
soule is a thirst for God, e-  
uen for the living God.  
When shall I come before  
the presence of my God. My  
flesh longeth after thee in a  
barren and dry land, where  
no water is. Good Lord re-  
member me, and grant that  
I maye weare the white  
Garmentes of innocencie,  
with thine elected, in  
thy everlasting king-  
dome. Amen.

A

## The perfect Path

A thankesgiuing for benefites received at Gods hand.

**O** Most mercifull Father,  
I yeeld thee moste humble  
thankes, for thy great  
benefites bestowed vppon  
me a sinner, of thy free mer-  
cie, onely thou haste of thy  
fatherly loue, brought mee  
vp tenderly, and instructed  
mee in thy holie lawe, thou  
hast giuen mee knowledge,  
and vnderstandyng, thou  
hast p̄serued me from ma-  
ny daungers & euils, which  
diuers men haue felt: thou  
hast blessed me with health,  
quietnesse, ioy, plentie, and  
wealth,

to Paradise.

wealth, which a number doe  
want, thou hast taken care  
of mee, and done all thinges  
for mee. O Lord though I  
can deserue nothing but pu-  
nishment, by thy iuste dis-  
pleasure, yet good Lord, I  
trust to thy goodnes, I aske  
thy mercie, and not iustice,  
and for thy mercies sake, I  
beseech thee to continue thy  
grace, and to increase thy  
good gifts towards me, and  
haue mee in thy protection,  
till my lines end: good Lord  
blesse me, that I may enjoy  
the fruites of the earth, and  
use them to thy honour and  
gloze: good Lord be thou my  
aide, and guide me in all my  
doings,

The perfect Path

doings, my buckler and defence in all daungers, that I may freely and toyfullie sing praises to thee, which livest and reignest, one God almightie, and incomprehensible, world without end Amen.

A Godly prayer.

**M**ost mightie God which by thy word hast made all thinges, whose voyce the floudes and hilles doe knowe, whose heast both quick and dead, beauen and hell obey, at whose displeasure, the Devils in hell doe tremble, let thy worde so lighten

to Paradise.

lighten our heartes, that by  
our good woꝝkes, we may  
testifie our pꝛofession, seeing  
that the Tree which bea-  
reth not fruite, shall be cut  
downe and thꝛowne into  
the fire. Graunt that I may  
not onelie be a bearer, but  
also a doer of thy holy woꝛd,  
that so finallie I may bee  
partaker of thy everlasting  
ioye and blisse. O Loꝛde  
graunt mee wisdom to  
knowe thee, and grace to  
folloꝛue thee in true humili-  
tie, that as thou didst suffer  
to be spitted at, and smitten  
of thine enemies: so we  
may beare the displeasures  
of the woꝛlde, & rage of our  
enemies



The perfect Path

ennemies with patience:  
thou haste blessed the little  
ones, & reuealed vnto them  
the thinges hidden from the  
wyse, for thou wilt haue  
mercie where it pleaseth  
thee. And set thy feare alwaies  
befoze mine eyes, and graft  
thy faith so in my hart, that  
I may loue thee, and glozifie  
thy holy name, for euer. A-  
men.

A godly prayer to be said of  
euery Christian.

**G**od Lozde, which with  
thy hands doest stay the  
frame and engyne of the  
earth

to Paradice.

earth, and rulest the course  
of the swift heauens, dis-  
posing, and ordering all  
thinges by thy diuine pro-  
vidence, whiche haste ap-  
pointed boundes to oure  
life, which we cannot passe,  
I beseeche thee, that by my  
liuing, I learning to dye,  
mortifying by thy spirite,  
the affections of the fleshe,  
though not expelling them,  
yet subduing the rage of  
them, I may at the last by  
the Hauen of Death, land  
in the moste glorious Ci-  
tie of euerlastyng lyfe,  
where our bodies, whiche  
are now darcke, misera-  
ble, and corruptible, shall  
be

The perfect Path

be most brighte, glorious,  
and incorruptible, lyke to  
the immortall shining bo-  
die of oure Lorde Jesus  
Christ, we shall be lyke to  
Christ our Saviour, even  
as hee is, so shall we be, as  
we haue borne the Image  
of the earthly, so shall we  
beare the Image of the hea-  
venly, and shine like to the  
Sunne, as the face of Christ  
did in his transfiguration,  
Oh Lord Jesus, blessed Sa-  
uiour, which by thy death  
hast triumphed over sinne  
and death. Thou hast tro-  
den on the King of the mon-  
ster, our hydeous enemy,  
the Gates of Hell haue not

to Paradice.

pzeuailed againste thee,  
grant to me true and liuely  
faith, by which men passe  
from earth to heauen, from  
death to eternall life. This  
can we not do without thee,  
thou must be our Mediator,  
for a child of a nights birth,  
is not pure in thy sight. In  
sinne were we bozne, and  
by nature we are the chil-  
dren of perdition, and fire-  
brands of hell, but thou O  
blessed Sauour, art the  
perfection of the Law, to  
them that beleue. As death  
came by sinnes, so by thy  
death and pzeious blode  
shedding, is death conque-  
red and exiled, and we that  
beleue

## The perfect Path

belæue, washed and cleansed of our sinnes, al the prophets beare witnesse, that they which belæue in thy name, shall receiue remission of their sins. If we confesse our sinnes, thou arte righteous to forgive vs our iniquities. Whosoever calleth on thy name, shall be saved, thou hast no pleasure in the death of a sinner, but rather desirest that he should live & be converted, thou hast so loued the world, that thou not onely didst become man and take our nature vpon thee, but wert content also to suffer most cruel death on the Crosse, to purge our nature

to Paradice.

ture from moztall sinne and  
corruption, & adozn it with  
immoztalitie & eternall glo-  
rie, not onely in thine owne  
person, but in vs also, to sa-  
tisfie the iustice of the father  
foz our finnes. O blessed  
shepherd, thou doubttest not  
to spend thy most precious  
blood, to saue thy beloued  
sheepe from rachine & spoile,  
Good Lord so increase thy  
grace in me, that thy holy  
wozd may take root and flo-  
rish in me, that the good seed  
may not be choaked with  
thoznes, so order my lining,  
that when by course of na-  
ture, I shalbe dissolued from  
the prisen of my bodie, I

The perfect Path.

may come to thee, that when  
thou more bryghter then the  
sunne shal come in the mid-  
dest of the Legions of An-  
gels, in the shining glozie  
and maiestie to iudge the  
quicke & the dead, I may be  
in the number of the bles-  
sed ones, whom thou shalt  
call to possesse thy kingdome  
prepared for them, by thy  
father, saying: Com ye bles-  
sed childe of my father, re-  
ceiue the kingdom prepared  
for you from the beginning  
of the world. Thou which  
didst die and rise againe,  
wilt raise and bring to life  
all those that are dead, be-  
leeuing in thy faith.

Com:



to Paradise.

Comfortable Exhortations against  
the manifold assaulkes  
of Sathan.

**I**f thou perceiue that  
the storme of tempta-  
tion doth verie often  
& grievously assault  
thee, dismay not ther-  
fore thy ielte, neither be displeased  
with thy selfe, as though almighty  
God nothing regarded thee, but ra-  
ther thank him that he instructeth  
and teacheth thee, as one to be his  
heire, that he punisheth and correc-  
teth thee as his most deare son, that  
he proueth & assayeth thee as his  
welbeloued friend. It is manifest  
and great token that man is reiect  
from y<sup>e</sup> mercy & fauor of god, when  
he is troubled with no temptation.  
In thy temptatiō remember the ho-  
ly Apostle S. Paul, which being  
wzapt to the misteries of the third  
heauen, was vexed with the angel  
of sathan: remember the temptation  
of the holy man Job, & other which  
were

## The perfect Path

we were grievously troubled with their  
offences. O happy & fortunate man  
in whom this earthly Adam is so  
mortified and subdued, that it in no  
wise resisteth the spirit, but whe-  
ther this perfect quietnes may be in  
any, I will not affirme, peradven-  
ture it is not necessary to be. For  
Paul in this life, notwithstanding  
his high perfection & grace, had a  
motion of the flesh to vex & trouble  
him. And when he thrice desired  
God to be deliuered from the said  
motion. He only had this answer.  
Paul my grace is sufficient, for ver-  
tue is made perfect by vexatio. Paul  
was vexed by pride that he should  
not be proud, to be perfect & strong in  
God, he was caused to be weake &  
feeble. For he carried & treasure of  
heavenly reuelation in a fragile and  
brittle vessel, & the honor & victorie  
should only be in god, not in himself:  
this one example of Paul is eru-  
dition & learning in many things,  
whē that we be intised & moued to  
sin, & we diligently cal to almighty  
God

to Paradise.

God by praier. Remēber that Dauid the prophet, king Salomon, & Peter the apostle, notwithstanding they were great lights & examples of holines, yet they fel into griuous & great sins, whom almighty God peraduenture suffred to fal for this cause, specially that thou shouldest not dispaire. Lift vp thy self therefore vpon thy feet, & with high courage & bold stomake retorne again into battaile against thy enimies, not onely more fierce and bold, but also more wary & diligent, & thinke with thy self what intolerable and inuincible temptations Christ suffred for thee, wherein there appeared no help, cōfort, aid, nor defence any where, wherin God & the whol world seemed to be his most cruel & malicious enimies, whē he cried aloud: My God my god, why hast thou forsakē me? Truly this was a most griuous, painful, and bitter temptatiō, which Christ suffred for vs, that he might make the way of the crosse easy for vs. Therfore pre

## The perfect Path

pare thou thy self paciētly to drinke  
of that Cuppe, which Christ Iesu  
thy head, hath so willingly drunke  
on, for the saluation of al mankind.  
And seeing therfore that Christ so  
willingly put himself in subiection  
and dipped himself in those so hor-  
rible and intollerable sorowes &  
calamities, our most louing and  
heauenly Father willing the same  
out of doubt, he also vnderstandeth  
and knoweth our infirmitie, out of  
doubt he taking compassion on vs,  
will not extreainly deale with vs,  
but will rather beare with our im-  
becillitie and weaknes. Doth not  
he himself, calling al mē vnto him,  
say: Come vnto me al ye that labor  
and are heauy laden, & I will re-  
fresh you: what more greater com-  
fort I pray you can be giuen vs?  
How could Christ speake more  
mercifull vnto vs: There be manie  
things þ grievously vex & trouble  
man, but what thing can more cru-  
elly vex & torment his conscience, o-  
uerwhelmed with sin, the when he  
doub=

to Paradise.

doubteth of the mercy of god, when  
he dreads lest God be his aduer-  
sary and wil reiect him, when he is  
not able to conceiue this faith of  
his mercy, & doth imagin himselfe  
to be cast away, as a dry member  
that is cut off. We present here, O  
Jesus Christ with thine aid and  
help, here we haue need of thy com-  
fort, let not this black, violent and  
horrible tempest of troubles ouer-  
throw and drowne wretched man:  
but there is no cause why we shuld  
doubt. Christ is true, he will make  
his promises to appear, he wil help  
vs and refresh vs. Therefore wher  
as thy faith is not strong enough,  
whereas thou feelest thy selfe to  
doubt of Gods mercy, and hast wel-  
neere no faith at all, straight ways  
cal vpon God, bewaile thy miserie  
and lack of beliefe before him, seek  
for his aid and succour by seruent  
prayer, and he will both helpe and  
refresh thee, he hath taken vpon  
him thus to do, and he wil bring it  
to passe: but take heed thou cease

G<sup>s</sup>

not

## The perfect Path

not to call vpon God, beseech thou  
without all ceasing, the father of  
all consolation and comfort, with  
Agnes from the bottome of thine  
hart, that he turn not his face from  
thee, lay thy weaknes vpon him, &  
poure out into his bosom al things  
which trouble and torment thee.  
Cry out with his disciples, O  
Lord increase my faith. Likewise  
say thou with the father of the lu-  
natick child: Lord I beleue, helpe  
thou mine vnbelief. Make hast O  
Lord to help me, before that I op-  
pressed with this weight be draw-  
ned. O most louing and most mer-  
ciful father, lord God of my helth,  
our only helpe and refuge: Enter  
not into iudgement with thy ser-  
uants. Christ is my righteousness,  
redemption and innocency, which  
suffred most bitter and cruel death  
for my sake. Let those things moue  
thee; O father of all compassion,  
haue mercy vpon me for thy sons  
sake, confirme and strengthen my  
hart by faith in Christ: Comfort  
me



to Paradice.

me with the cōsolations of the ho-  
ly ghost, that I may enioy the true  
ioyes of euerlasting life, through  
the merites of my Lord and sau-  
our Iesus Christ, to whom with  
the father and the holy ghost be all  
praise and glozie, for ever and ever.  
Amen.

A psalme to be said at  
all times.

**R** Eioyce in God my soule,  
for he is my light and  
my defence, my helpe the  
lanterne to my fēete, he  
hath heard my prayer when  
I called on him, he hath hol-  
pen me in my need, he hath  
deliuered me in my daun-  
gers. The Lord is the kee-  
per



The perfect Path

per of my life, from whom  
shall I shrink, whom shall  
I feare, lying prostrate at  
the fete of my Lord, I be-  
wayled my case; and hee  
heard my complaint, he so,  
saket not his seruantes.  
Wherefore, if armies of  
men stode vp against me,  
I should not feare, for if  
God be on my side, who can  
preuaile against me: Hee  
is happie and safe, whom  
God the mighty God of Is-  
rael keepeth, the sunne shall  
not burne him by day, nor  
the moone by night. Whise  
blessed is hee that feareth  
the Lord, for hee shall see  
happie dayes. As the Hart  
thir

to Paradice.

thirsteth after the water  
springes, so my soule hath  
longed for my Lord the li-  
uing God. When shall I  
come to appeare before thy  
gloious maiestie, face to  
face? O Lord let thy king-  
dome come. Come Lord Je-  
sus, that I may see the day  
of my redemptiō. Good Lord  
make hast to helpe me. All  
glozy, maiesty, and Empire,  
be vnto God the Creatour,  
God the redēmer, and God  
the holy comforter, for euer  
and euer. Amen.

A prayer to be said of the  
sinfull soule.

my

The perfect Path

**M**y sinfull life increa-  
sing, and my sinnes  
still abounding (good Lord)  
to whom shall I flie, or to  
whom shall I resort for  
succour? from offending  
thee I cannot cease, neither  
day nor night, and my sins  
are heuie vpon me, pressing  
me downe euen vnto Hell,  
such is the weight thereof.  
Whereouer, when I prepare  
my selfe to amendment  
of life, and thinke stedfastly  
to serue & please thee, euen  
sone after doth my corrupt  
and infected nature, offend  
and displease thy Diuine  
maiesty, so that I am prone  
and readie to run headlong  
into

to Paradise. /

into all kind of wickednes  
and sin, such is my strength,  
such is my force, or rather  
weaknesse in performing  
those things which thou re-  
quirest at my handes. So  
that good Lord, I am readie  
bitterly to dispaire, and for-  
sake thee, vnlesse thou of thy  
great mercy and pittie, send  
thine aide from aboue, and  
powre into mee thy most  
healthful grace, that I may  
make haste to flie vnto thee  
with most bitter teares, a  
sorrowfull heart and bow-  
ing knees, lamenting my  
sinfull life, and grievous of-  
fences committed against  
thee, trusting most assured-

ly

The perfect Path

lie, and faithfully in the  
merites of our Saviour Je-  
sus Christ, that by his most  
bitter death and bloodshed-  
ding, which is of farre grea-  
ter force, vertue & effect, in  
preserving me, then all my  
sinnes and offences are, in  
condemning and casting  
me away, for whose sake I  
most assuredly belæne all  
my sinnes and offences are  
clearly forgiven, and shall  
never be laid to my charge,  
but that I shall enter with  
thee in the last day into thy  
everlasting kingdom, there  
to be with thee for ever-  
more, to whom be all hono-  
r, praise and glorie, for ever  
and

to Paradice.

and euer.

A prayer for the obtaining of  
Gods grace.

Shine we beseech thee, O  
almightie and mercifull  
God, thzough the power of  
our Lord Iesus Chzist, and  
the comfortable working  
of thy sacred Spirite, the  
heauenly comforter, vpon  
our minds and hearts with  
the glorious beames of thy  
heauenly grace, giue vs such  
plentie of wisedom and  
vnderstanding from aboue,  
that thozow the knowledge  
of thee, the man of sin, that  
is, our fraile and feeble flesh,  
with the wicked lustes, and  
de



The perfect Path

desire of concupiscence, may  
lye dead and buried in vs,  
give vs good Lord the see-  
ling of thy grace, that by the  
vertue and diuine operati-  
on of thy word, the eyes of  
our soules may be illumi-  
ned, and made so light, that  
the Prince of Darkenesse,  
with all his vnrighteous  
ministers may be expelled  
and banished from our me-  
mories, and so establishe vs  
in thy truth, that our harts,  
minde, and thoughts, may  
continually be occupied in  
thy testimonies, that there-  
by thou good Lord effectu-  
ally shining in our hearts,  
by the vertue of thy good spi-  
rite,



to Paradice.

rite, we may learn to know  
and vnderstand, what is the  
fulnes of our calling, and  
how rich thou arte in the  
glory of the celestiall and  
Heauenly heritage of thy  
saintes, and that excellent  
greatnes of thy power and  
louing kindnesse towardes  
vs, which beleue without  
sayning thy holy Gospell,  
according to the might and  
force of thy strength, which  
thou shewedst in Christ Je-  
sus, when thou didst raise  
him from the dead, and didst  
set him on thy right hande,  
farre aboue all Empire, po-  
wer, authoritie, and domi-  
nion, and euerie name that  
is

The perfect Path

is named, not onely in this  
world, but in the world to  
come, by whose pzeious  
death, and darest bloodshed-  
ding, we are assured, that  
sinne, Death, and hell, are  
vanquished, ouercome, and  
utterlie destroyed, and if  
wee beleue without waue-  
ring, we shall in him be a-  
ble to resist all the power  
of Hell, and in Christ as  
Conquerours, to triumph  
with victorie ouer sinne,  
Death, and Sathan, and at  
the last, to haue and enioy  
the fruition of his rich and  
glozious kingdome, which  
he by most painefull ago-  
nie, bloudie stripes, gra-  
uious

to Paradice.

uous and bloodie wounds,  
and lastly by his most pain-  
full death purchased for his  
chosen and elect. To whom  
for our sanctification, iusti-  
fication, redemption, and  
our saluation, be rendred  
with his Celestiall Father,  
and the holy Ghoste, all  
lawd, glozie, power, honoz,  
and dominion, for euer and  
euer. Amen.

A Prayer  
great with  
her hartily  
which  
cc

a woman that is  
ld, to be repeated by  
before her trauell,  
I be maruailous  
rt vnto her.

Thy

## The perfect Path

**T**hy wisdom Lord in all thy wayes,  
power great to performe it :  
We cease to search, and onely praise,  
they passe so farre the reach of wit.  
And thus we muse, and maruell much,  
of all thy works, and yet we finde :  
No maruell, nor no wonder such,  
as daily forming of mankind.  
Of such beginning, such an end,  
and of such seede, such fruite to grow :  
With Dauid well we may contend,  
to mase, to muse, and nothing know.  
The matter earth, the shape from heauen,  
doth knit both soule and flesh in one,  
Whereof such strife is them betwene,  
from whence they came, they would be gon.  
And yet in all thy wonders great,  
thy mercie Lord doth farre passe all :  
Which doest vouchsafe to worke this scate,  
in me poore wretch thy bond and thrall.  
And as good Lord thou doest me make,  
thy shop to shape thy worke therein :  
Thy hand worke to do not forsake,  
but end the thing thou doest begin.  
Thy goodness Lord did once make light,  
this burthen now which sore doth graue,  
Untill

Untill  
the  
That  
that  
Why  
then  
Oh I  
that  
And t  
incr  
Thy  
thy  
Wher  
why  
Thus  
do p  
I wil  
to d

A Good  
or

to Paradise.

Untill which woe did wrap each wight,  
the wilfull worke of woefull Eue.  
That Eue hath lost, let Christ restore,  
that guilt hath made, let grace amend:  
Why should the fault of Eue do more,  
then grace in Christ, God it defend.  
Oh Lord the time approacheth neare,  
that throwes of Eue I must sustaine:  
And that I may the same well beare,  
increase my strength, or lesse my paine.  
Thy will this burthen on me laide,  
thy goodnesse eke will ease the same:  
Where Christ hath once the ransom paid,  
why should the deed of Eue bring blame:  
Thus (O Lord) I me in thy will,  
do put eke wholly in thy hand,  
I will not once swarue from thy skill,  
to dye, or live, to fall, or stand.

A Godly and earnest prayer in time of trauaile  
or Childbirth, of euerie Christian and  
faithfull woman.

The perfect Path

**A**lmightie G D D, my  
Heauenlie and moſte  
mercifull Father, I feele  
thy promiſed puniſhment  
at this preſent to take ef-  
fect on mee, which for the  
guilt and tranſgreſſion of  
my progenitors, hath bene  
by thy diuine maiesty, iuſt-  
ly pronounced againſt me,  
and the whole generation  
of Adam, great and intolle-  
rable are theſe bitter pangs  
and piercing paines that in  
this my trauell of Child-  
birth, I indure and abyde.  
Now feele I as it were, a  
cruell and ſharpe conflict  
betwixt death and life, now  
feele I ( O Lord ) the rod of  
thy



to Paradice.

thy correction, according to  
thy iustice, laide heauy  
on me, for the vse and exer-  
cise of sinne and iniquitie,  
yet when it shall please thee  
(good Lord) looke vpon mee  
with the eyes of Fatherly  
compassion and pittie, ar-  
according to the multitude  
of thy manifold mercies, be-  
thou now present with me,  
arme me with perfitte pati-  
ence, ioyfully to beare thy  
correction, and in the midst  
of these my sharpe and bit-  
ter bzunties of grieffe, giue  
me grace still to call vppon  
thee, strengthen me a poore  
wretched woman, giue me  
comfort and heauenly con-

¶

solace



The perfect Path

solatiō from aboue, & when  
thou shalt think it meet and  
conuenient, send me safe de-  
liuerance, that I may enjoy  
the fruite of my wombe, the  
sight wherof shal adozn and  
deck me anew with ioy and  
gladnesse : Other wise good  
LORD, if in this season thou  
determine to take me hence  
vnto thy self, by thy messen-  
ger Death, to whose stroake  
all Creatures (when thou  
thinkest it meete and expe-  
dient) shall bowe, make mee  
constant & faithfull in thee,  
whose I am, whether I dye  
or liue, forget my sins and  
offences committed by mee,  
against thee, let the blood  
of

to Paradice.

of the Lambe Iesus, wash  
away my deformatie, let the  
spottes of my corruption be  
purged and taken away, let  
my infected soule that is pu-  
trified therein, be purified  
therein. Geue mee grace  
alwayes, whether I liue  
or die, to call vpon thee con-  
tinually: giue mee power  
to pitch my confidence only  
and alone in the bloodye  
wounds of Christ Iesus, to  
whome in this my distresse  
I flie and appeale for reme-  
die and comfort. Graunt  
this, O gracious god, which  
liuest and reignest worlde  
without ende, Amen.

## The perfect Path

A Prayer to be saide of euery woman after the time of deliuerance.

**H**ow much, and how greatly am I bound to laude, praise, & extoll thee (O my Lord God) euen now was I assailed in my body, being a wretched & sinfull woman, with sundry and diuers dolors, and grievous gripes of perillous paynes, in such sort, that my Agonies abounding, Death himselfe, seemed to mee, to knocke at the gates of my bodie, thy rodde of Justice lay

to Paradise.

lay so heauy vpon me, so that  
I iudged my selfe a creature  
moze meete for the graue,  
whose clamor I thought stil  
sounded in my eares, then  
to reape the benefite of life.  
By my paines, Lorde God,  
in this my trauaile, I am  
forced to confesse & acknow-  
ledge that thou arte iuste in  
thy promises, and art ready  
to punish sinne and iniqui-  
tie: by this my safe and sure  
deliuerance, I am bounde  
to acknowledge, that with  
thy Justice, thou alwayes  
frequentest pittie, commix-  
ing thy mercy & iustice to-  
gether in such sort, y I must  
needes confesse thee to bee

The perfect Path

most righteous & mercifull.  
I cannot (O my God) but  
protest that thou hast dealt  
favourable with mee, and

those paines which I abode  
were laide vpon me for my  
sinne and wickednesse, and  
yet hast thou not dealt se-  
uerely with mee, neither  
geuen sentence against mee  
in thy fury, which haue iust-  
ly deserved the same: for  
hadst thou, O Lord, respec-  
ted my desertes, I had peri-  
shed euerlastingly, and been  
utterly confounded, my gra-  
uious groines throwen forth  
vnto thee, pierced the verie  
bowels of thine annointed  
sonne Iesus Christ, who be-  
hol,

to Paradise.

holding my agonies and bitter  
paines, became an inter-  
cesso: to thee for me, through  
whose earnest intreatie, and  
louing meditation, thou  
conuertest thy displeasure to  
mercie, and for his sake a-  
loue, that vied vpon the  
crosse for my offences, thou  
hast allwaged my tozments  
and in the fulnesse of thy  
bountie & louing kindnes,  
thou hast given me a liuing  
soule to glad my hart, for the  
which I am bound of right  
to giue thee hartie and hum-  
ble thanks, humblie besee-  
ching thee, beeing now faint  
and feeble in body, to streng-  
then me in soule, mind, and  
heart,



## The perfect Path

heart, that my tongue maye  
be the organ that may con-  
tinually publish forth thy e-  
uerlasting praise. Graunte

this (O gracious God) for  
the loue of thy onely begot-  
ten sonne Iesus Christ. To  
whome with thee and the  
holie Ghost, bee giuen all  
laud, power, and dominion,  
for euer and euer. Amen.

A medlie prayer for  
a goodly prayer for the true wor-  
shipping of God.

**E**stablish our hearts  
& minds, O most gra-  
cious God, in the true  
worshipping of thy diuine  
Maie.



to Paradice.

Maieſtie, make vs to be,  
leeue thy holye and ſacred  
Gospell, wherein wee are  
daylye and hourelly inſtruc-  
ted to loue, feare, honour,  
and obey thee, to hate ſinne  
and iniquitie, to renounce  
al ſuperſtitious ceremonies  
whereby thy worſhip is de-  
faced, thy glozy pꝛophaned,  
and thine honour greatlye  
diminiſhed: Beue vs thy  
grace to hate ſinne and ini-  
quitie, to renounce and for-  
ſake the vanities and wan-  
ton pleaſure of this wicked  
and ſinfull woꝛlde, arme vs  
wee beſeech thee to moꝛti-  
fie and bꝛing vnder the re-  
bellious appetytes, and  
V 5 ſtrange

## The perfect Path

strange lustes of the flesh,  
and finally, geue vs power  
from aboue, to withstande  
Sathan the pꝛince of dark-  
nesse, and all his damnable  
ministers, who by diuers  
temptations prouoke & al-  
lure vs from godly puritie,  
and perfect integrity (which  
passeth onely from Christ  
Jesus to vs, who is the ful-  
nesse of our perfection and  
holines) to all kinde of e-  
uill, impietie, and vnclean-  
nesse, by meanes whereof,  
thy worship is greatly pro-  
phaned, and of a set purpose  
contemned. Make vs con-  
stante to skirmish agaynst  
the worlde, sinne, death, and  
hel,

to Paradice.

hell, and by the power of a  
fruitful faith, giue vs grace  
to resist and brydle the con-  
cupiscences of our fleshe, in  
such sorte, that our soules  
may triumph with victorie,  
and continue constant in  
worshipping thee, from whō  
passeth the fulnes of our  
ioy, prepare our heartes  
and mindes (good Lord)  
to spread forth the glorie  
of thy name, keepe our  
tongues frō all filthie talke  
and vncomely iesture, least  
by the exercise of such sinne,  
we contemne thy worship,  
and prouoke thee to displea-  
sure and indignation, sette  
thou a watche before the  
gates

The perfect Path

gates of my mouth, that my  
lippes may by thy grace, be  
alwaies made open to sound  
forth thy praise and everla-

sting glorie, be mercifull to  
our offences, think thou not  
on our vnrighteousnes, but  
vpon thy clemencie, for-  
giue thou freely, and pardon  
graciously our sinnes, make  
vs faithfull in Christe Je-  
sus, shorten the dangerous  
dayes of iniquitie, increase  
the number of thy chosen &  
peculiar Saints, hasten thy  
comming, O sauior Christ,  
that we with the fellowship  
of thy Saints, heavenly An-  
gels, & the blessed company  
of Martires may celebrate  
thy

to Paradice.

thy praise, and worship thee  
in thy glorious kingdome,  
before thy father our God,  
& the holy Ghost, to whome  
be praise for ever. Amen.

A prayer against the fellowship of  
the vngodlie.

**P**rotect and defend me  
(O heauenly and most  
mercifull father) from  
the fellowship of the vngod-  
ly men which daily imagine  
mischiefe in their hearts, to  
harme y innocent: keepe me  
from the counsailes of the  
foolish and vngodlie, which  
speake proud things against  
the

The perfect. Path

In the glozie of thy blessed  
name, defend me from faith-  
lesse and deceitefull ones,  
whose guiltie stomacks are  
gorged with grudge, enmie,  
malice, hatred, disoaine, and  
all vncharitablenes, for  
their throates are like vnto  
an open sepulchre, or swal-  
lowing graue, their tongues  
are giuen to slander & back-  
bite their neighbours, the  
poison of Adders lieth hid-  
den vnder their lippes, and  
in fine, they as thine ene-  
mies blasphemeth thy holie  
and blessed name, and con-  
temne thy testimonies, O  
Lord giue me thy grace to  
be conuersant with god and  
god.



to Paradice.

that I feele my putrifaction  
abounding, and my festred  
conscience ouerladen with  
uncleannesse, so that I haue  
no other meane or remedie,  
but to prostrate my selfe be-  
fore the Throne of thy glo-  
rious Maiestie, beseeching  
thee intyrelly, of thy graci-  
ous goodnesse, to salue my  
sores with the comfortable  
oyle of thy mercye, thou  
onely (O Iesus) arte the  
sweet physician of my soule:  
sprinkle vpon mee I hope,  
and I shall be made whiter  
than snow, if thou of thy ex-  
ceeding bountie and sauour,  
good lord, wilt boughsafe to  
washe awaye the spottes of

my



my sinne and wickednesse,  
that heapeth thy indigna-  
tion and furie against mee,  
I shall then excell the golde

that hath bene purified in  
the furnace seven folde: let  
it therefore good Lord, and  
mercifull Father, seeme  
pleasant vnto thy diuine  
Maiestie, to touch my cor-  
rupted and vncleane heart,  
with the heauenlie finger  
of thy grace, that I may  
bring forth the fruites of  
true repentaunce, whiche  
are more acceptable to thy  
gloious and diuine pre-  
sence, then the offering of  
calues, bullockes, sheepe,  
goates, or anie other burnt  
offering.

to Paradice.

offring, or sacrifice of peace,  
a contrite and sorrowful  
soule, is the thing that thou  
doest most delight, an hum-  
ble and a lowlie spirite, is  
the oblation that thou doest  
desire: A cleane and pure  
heart, O Lozde my God, I  
knowe thou doest loue and  
fauour, wherefore I be-  
sech thee to purge me from  
my sinne and iniquitie, of  
thy great mercie let the bit-  
ter deplozation of mine of-  
fences & hearty contrition,  
through thy glozious me-  
rites and painefull passion:  
O Iesus, be the only meane  
and way, to set me free from  
the powers of hell, death, &  
dam-

The perfect Patn

damnation, and sith I am  
by thy goodnesse, begotten  
and bozne anew, strengthen  
me good Lord, that I neuer  
slide nor fall from thee, but  
that I maye continuallye  
beare in my remembzance,  
the state whereto I am cal-  
led by thee, thozow thy a-  
boundant loue and kinde-  
nes, wipe away good Lord  
all my sinnes out of thy re-  
membzance, cleanse me in  
the bloude of thy spotlesse  
Lambe Iesus Christ, and  
I shall be made cleane, pure  
and safe. Graunt this moſte  
mercifull God, for the ho-  
nour and glozy of thy name  
ſake, thozow y bitter death  
of

to Paradise.

of thy Sonne Iesus Chzist,  
my mediator and aduocate,  
to whom, with thee, and the  
holy Ghost, be geuen laude,  
glozie, power and praise, for  
euer and euer, Amen.

A prayer to be saide in time of  
peace and prosperitie.

**G**ue vs, good Lorde, the  
comfortable and health-  
full spirite of thy grace, and  
abundant fauoure, that  
wee maye without ceasing  
make our continuall boaste  
of thy prayse, we know and  
from the bottomes of our  
hearte confesse, that thou  
hast dealt more louinglye  
with

The perfect Path

with vs, the thou hast done  
with our next neighbours,  
whose painefull miseries  
and bloudie bzoules, may be  
a sufficient warning vnto  
vs to hate our sinne & ini-  
quitie, least the like calami-  
tie oz euer we be aware, doe  
compasse & hedge vs rounde  
a'bout, geue vs grace there-  
foze in time of peace, and  
happie prosperitie, so to  
walke, that thy fatherly  
blessing be not withdrawn  
noz taken from vs, and the  
rod of thy sharpe cozection  
be laide vppon our neckes,  
euen in such sorte, as thou  
hast visited our bzethzen in  
other Countreyes, whose  
bodies

to Paradiſe.

bodies by the meanes of ci-  
uill diſcention, haue been  
made a praiſe to the ſword,  
we heare and vnderſtand,  
that not farre off, but euen  
hard at the gates of our boz-  
ders, the father is readie in  
armes, to ſeeke the deſtruction  
of his ſonne, the ſonne  
is as greedy to gape for the  
blood of his father, we heare  
how violently the brother  
thirſteth after the blood of  
his brother: friend is againſt  
friend: neighbour agaynſt  
neighbour: young men are  
murthered: olde men are  
ſoreinly dayne: manye a  
wiſe is huſbandleſſe: many  
a childe is deſolate and fa-  
therleſſe:



The perfect Path

ther lesse: the cruel harted e-  
nemy spareth none: he ma-  
keth hauocke: no teares can  
steale him from his affectio-  
ned Tyrannie, the tender  
infantes are haled from the  
earnfull paps of their wee-  
ping mothers, and sozne to  
péecemeale befoze the soz-  
rowfull eyes of their care-  
full parentes: olde age is  
contemned: godly Matrons  
are abused: Virgines are  
deslowzed, and rauished by  
violence, a spectacle of ex-  
tréeme crueltie for vs to be-  
holde, and a glasse of great  
carefulnesse for vs to looke  
vppon, that haue woꝛthely  
deserued like oꝛ far greater  
punish.



to Paradice.

punishments, yet withhold-  
dest thou from vs thy scourge,  
although our offences are  
so greate and diuerse, that  
might heap vp the sentence  
of thy exceeding iustice a-  
gainst vs, in place of warre  
and bloudie battaile, thou  
hast giuen vnto vs prosperi-  
tie and perfect peace, in place  
of penurie, dearth and scar-  
citie, thou hast giuen vs in-  
crease, fulnesse, and greate  
plentie: in sted of discorde and  
discention, thou hast sent vs  
vnitie and concord, and by  
thy celestiall prouidence,  
wee are defended from the  
cruell enemy, and from  
the Domesticall and Ciuill  
war,

The perfect Path

war, and besides these thy  
gracious giftes, to heape vpon  
our consolation & ioye, thou  
hast geuen vs thy true and  
liuelie word, as a Lanterne  
to direct and guide our foot-  
steps: from vanitie to ver-  
tue: from wickednesse to  
godlie wisdom: from ly-  
centions libertie to newes-  
nesse of life, and godlie con-  
uersation: besides all these  
thine inestimable graces,  
freelie bestowed vpon vs,  
thou hast giue vs godly and  
zealous Preachers, which  
pientiously breake vnto vs  
out of thy eternall testamēt,  
the bread of life, whereon  
(good Lord) giue our soules  
such

to Paradice.

such power to feede by faith  
that they may be nourished  
to eternall ioye, and we by  
the diligent obseruing and  
obeying of thy commāde-  
mentes, may be preserued  
from all kinde of discention,  
and peaceablye inioye the  
fruites of pure peace, & tru-  
stie tranquillity. Grant this  
(O mercifull father) for thy  
Sonne Chzistes sake, our  
only Saviour and Redee-  
mer, Chzist Iesus.

A godly and fruitfull praier to be  
said in time of bloudy  
battell.

O Lorde, our heauenlye  
father, and euerliuing

A 2

God,

The perfect Path

God, we thy wretched and  
most miserable creatures,  
confesse and acknowledge,  
wee haue woorthily deserued  
the rodde of thy coꝛrection  
and punishment, and doe  
merite many sharp and bit-  
ter stripes, that knowing thy  
blessed and gloꝛious will,  
haue of set purpose contem-  
ned thy diuine and heauen-  
ly pꝛecepts, soꝛ which cause  
the sentence of thy wꝛath is  
sharpe like kindled agaynst  
vs, euen as it hath bene a-  
gainst thy chosen people I-  
srael, in the dayes of our  
foꝛefathers, who gloꝛying  
in theyꝝ wickednesse, were  
plagued in the fulnesse of  
thy

to Paradise.

thy indignation, the sword  
of their enemies beset them  
rounde about, and hemmed  
them in on euery side, the  
Iebusits, the Amonites, the  
Philistines, and the Amo-  
rites oppressed them diuers-  
lie, their strong holdes were  
raised, their Cities were be-  
sieged, their houses were  
ransackt, their goddes and  
their riches were carried a-  
waye, by force of the bloud-  
thirstie enemye, their young  
men were ledde away cap-  
tue, their virgines were  
woefullye deflowred, but in  
fine, when thou Lorde God,  
diddest beholde their hearty  
and earnest contrition, thou

The perfect Path

didst withdrawe thy frowning countenance, and sentest them speedy and safe deliverance. One while thou

Lozde sentest them Moyses, to bring them out of the servitude of Pharaos, the stonie and stubborne harted king of the Egyptians, another while Jephthah sette them free from the sword of the Amonites, wherewith they were grievously afflicted, & to make thy power and excellent glory fully known, thou gauest Sampson suche fortitude to brydle the proud Philistians: Ouer and besides these, thou of thy loue and miraculous goodnesse, hast



to Paradise.

hast made feeble women,  
mightie and victorious con-  
querours, Deboza was a  
shield to thy people, Judith  
comforted the distressed Be-  
thulians, and cut off y head  
of proud Holophernus, that  
thy selfe, good Lorde, when  
thou beheldest thyr teares,  
and hearty sorrow for their  
offences, didst prepare thy  
selfe to goe forth with their  
hostes, thou thy selfe with  
the bzeath of thy nostrelles,  
diddest confounde and ouer-  
throw their enemies, so good  
Lord, be thou now present  
with vs, in the fulnesse of  
thy diuine power, looke vp-  
on vs with the eyes of thy



The perfect Path

saunourable pittie, for get our  
corrupt and most filthie of-  
fences, let our contrite and  
sorrowfull hearts be a mean  
to vanquish thy displeasure  
conceined against vs, bee  
thou present with vs in this  
time of necessitie and trou-  
ble, set thy hand to help and  
assist vs against the enemy,  
be thou present with vs in  
this time of perill & danger,  
goe thou forth with our  
hoasts, then shall we be as-  
sured to preuaile, let not  
the multitude of surpous  
foes dismaye vs, for victorie  
we doe know consisteth not  
in the power nor strenght of  
many men, the strenght of  
horses

to Paradice.

horses, armes, nor weapons:  
but it is thou O merciful fa-  
ther, that givest y conquest,  
where, and to whome thou  
pleasest. To thee therfore in  
this great extremity we flie  
and appeale, beseeching thee  
of thyne inestimable loue  
and kyndenesse, for the loue  
of our saviour Christ Jesus,  
to looke vpon our true re-  
pentante hearts, and in the  
fulnesse of thy miseration  
and pytties, to set vs free  
from the power of the ra-  
ging enemye, and to pardon  
our sinnes and grieuous of-  
fences, that henceforth wee  
bow and dedicate our harts  
and mindes wholly to walk

The perfect Path

in integrity and newnes of  
life. Which graunt good  
Lorde, to whom with thy  
sonne Christ Iesus, and the  
holy Ghost, be praise & glozy  
attributed for ever and e-  
uer, worlde without ende,  
Amen.

A prayer against presumptuous  
pride, and vainglory.

**W**e heare (O hea-  
uenly father)  
and are daylie  
taught and instructed out of  
thy eternall worde, howe  
greatly the greuous sinne  
of presumption, pride, and  
vainglorie, displeaseth thy  
diuine Maiestie, wee are  
learned

to Paradice.

learned that for the practise  
of this pestilent and hay-  
nous euill, thou hast not  
spared the verie Angels,  
but hast thzowen them in  
thy displeasure, for their  
pziide, vaine glozie, and pre-  
sumption, from beatitude,  
to miserie, from ioye with-  
out end, to perdurable pain:  
from brightnes of thy glori-  
ous pzesence, to vtter ex-  
treame and palpable dark-  
nes, from the glorious frui-  
tion, and participation of  
thy euerlasting kingdome,  
to the bottomlesse pit of hel,  
death, damnation, and end-  
lesse flames of fire, besides  
this, we are taught that by  
the

The perfect Path

the transgression of Adam,  
whose hawtie presuming,  
thorow the intisement of  
the subtile and perillous al-  
lurement of the Serpente,  
thought to bee as thy selfe,  
but in fine, thy iustice con-  
demned him and all his po-  
steritie, this pestiferous  
sinne of pride drowned him  
in the fouds of all daunge-  
rous evils, as gluttony, lux-  
urie, and such other perils,  
that had not thy mercie ta-  
ken effect, to keepe and hold  
Plea for his and our saue-  
garde, and thy sonne Christ  
embraced the glozy & power  
of his diuine essence, and ta-  
ken vpon him our flesh and  
frayle

to Paradice,

frayle nature, sinne onelye  
excepted, who freely offered  
his innocent bodye to the  
death of the crosse, wee had  
perished euerlastingly, and  
beene vtterly confounded.

Print therefore good Lorde  
and write these exammples  
in my memorie, that I fall  
not from thy fauour, by the  
exercise of this detestable  
sinne, make me still to con-  
sider that the proud and dis-  
dainfull are alwaies abhor-  
red in thy sight, and sith it is  
thy good will and gracious  
pleasure to regard the hum-  
ble and lowly man, geue me  
such meeknesse from aboue,  
that I maye continuallye  
pre-



The perfect Path

present thee with the sacrifice of a gentle, meke & contrite spirite, y I may auoide the plagues & punishments which thou hast prepared for the proude and hauwie minded. Graunt this (good Lord) for Iesu Christs sake my onely mediator and Ad-uocat, who liueth and reig-neth with thee and the holic Ghost in glozy permanent, and maiestie everlasting.

A prayer to be saide in time of affliction and trouble.

**O** Eternal and euerliuing God, the Father of all all consolation and comfort vouchsafe



to Paradice,

bouche of thine infinite  
loue & kindenes, to streng-  
then mee with thy heauenlie  
grace, patiently to beare,  
and with meekenesse to suf-  
fer this crosse of affliction  
& trouble, which thou hast  
layde vppon me, for the vse  
of sinne and iniquitie. I  
know (O gracious and lo-  
uing father) that my deserts  
are such, as woorthelp haue  
prouoked thee to displeasure  
the burthen of my sins are  
intollerable, for the which  
I muste acknowledge, and  
earnestly from the bottome  
of my heart confesse, that  
iustly thou hast corrected  
and visited me, yet not in  
the

The perfect Path

the fulnes of thy furie, but  
according to thy fatherly  
loue and kindenes, and al-  
beit thy rod lye heauie vpon  
my shoulders, yet in this  
time of thy correction I am  
comforted greatly, know-  
ing assuredly that thou cor-  
rectest & smitest where thou  
louest, thou woundest and  
healest againe, thou thro-  
west downe to Hell, and  
thou listest vp to Heauen,  
such and so great is thy om-  
nipotencie, that thou rulest  
aboue the Firmament, in  
earth, clouds and the lower-  
most parts of Hell, in Hea-  
uen the Angels, Archang-  
gels, the soules of thy saints  
the

to Paradice.

the blessed company of mar-  
tyrs geue thee praise, gloze,  
and veneratiō, the Sunne,  
the Moone, and glistering  
starres, eche one of them in  
their course and quallitie,  
shewe themselves obedient  
to thy will, in earth y beasts  
of the field, and the sillie fe-  
thered fowles of the Ayre,  
in their order seeme to sette  
foorth thy glozie and praise,  
in the deepe waters the Fi-  
shes of the Seas are readye  
to obserue thy will, and in  
their manner, they as thy  
creatures, geue thee due ho-  
nour and reuerence, but a-  
mongst these, man whom  
thou by thy diuine will and  
plea

The perfect Path

pleasure hast indued with  
reason and in his creation,  
concerning the inward mā,  
hast fashioned him to thy  
similitude and likenesse, is  
now most prone and wil-  
ling to bee by thy Ministers  
of darckenesse, seduced and  
carried away from vertue  
to vice, from godlinesse to  
all impietie: from obedi-  
ence to wilfull breache and  
contempt of thy precepts, so  
that diligence is banished  
by negligence, and such is  
the power of our flesh, that  
our eyes which should haue  
their chieffest contemplatiō  
and delight in perusing and  
reading thy glorious & sa-  
cred

to Paradice.

cred Gospell, wherein wee  
maye beholde thee crucified  
and slaine. O sweetest Sa-  
uiour Christ Iesus, perfect

God and perfect man, by  
whose innocent death and  
bloudye passion, the attonement  
betwixt thy Father  
and vs, are so daseled with  
the dimmy and darke mists  
of Sathan, that they are  
occupyed in the beholdinge  
of mundane and transitozie  
pleasures, al which in effect  
vanish & weare away, euen  
as the flower that eyther  
is parched by the foze of  
Phebus radiant beames, or  
by winter stozms, and hoar-  
ie frostes consumed, our  
eares

The perfect Path

eaues which thou hast gy-  
uen vnto vs to heare and  
vnderstande the sacred and  
diuine misteries contayned  
in thy holy lawe, are made  
deafe of purpose, so that they  
glozy more in fables & loth-  
some leasings, then they  
conceauie delight in the zea-  
lous predication of thy E-  
uangelicall and heauenlye  
doctrine, our hearts are har-  
dened like the Adamāt, so y  
for the greatell parte, they  
cannot brooke thy testime-  
nies, they continually luste  
and desire to bee satisfied  
with worldly wealth, hono-  
and dignitie, and who be-  
holdeth not in these dayes,  
what



to Paradice.

what cruell conflict & blou-  
die fight there is betwixte  
good conscience and filthie a-  
uarice, the roote of all mis-  
chiefe and euill: Paie, who  
seeth not in this age, playne  
dealing murdered by de-  
ceit, and faithlesse fraude:  
Who nowe beholdeth not  
true meaning strangled by  
forged flatterie & loathsome  
leasings: the bowels of com-  
passion and pittie are shut vp  
by violent oppression and ti-  
rannie, our feete are willing  
to tread the paths of pride,  
fornication and vnclean-  
nes, our hands are readie to  
offer wzong & iniurie to the  
innocent: yea, and in fine,  
what



The perfect Path

whatsoever thou hast giuen  
vnto vs, to spreade and set  
foorth thy glozy & honoz, is  
by sinne so corrupted, that

wee make the members of  
our bodies, which by grace  
and of pure loue are ingraf-  
ted in the body of Christ, the  
rich and great shepeheard of  
our soules the very mem-  
bers of sathan, so that of set  
purpose our transgression a-  
bounding, wee flye from  
Christ the rocke and strong  
piller of our saluation, and  
run headlong to death, and  
bitter destruction of body and  
soule, yet like a louing God  
and mercifull Father, thou  
callest vs home againe by  
thy

to Paradice.

thy word, wherein not only  
thy mercies, but also thy ter-  
rible thzeats are thundered  
foorth against vs for our im-  
penitencie, but when ney-  
ther thy manifold mercies  
freely of thy aboutant good-  
nes offred vnto vs in Iesus  
Christ, can moue noz stir vs  
to handfast contrition, ney-  
ther yet thy terrible comi-  
nations and thzeateninges  
can reclaine, noz call vs  
backe from the dangerous  
puddle of our sins, the thou  
sendest foorth thy plagues  
and punishinentes, as pesti-  
lence, famine, and blouddie  
sword, intending thereby  
to dzyne vs to amendement  
of

The perfect Path.

of life, and to acknowledge  
thy omnipotencie, but when  
thou beholdest our true re-  
pentant heartes, our sobbes  
and sighing teares powred  
foorth before the throane  
of thy diuine maiestie, thou  
withdralwest from vs the  
terror of thine indigna-  
tion and vengeaunce, the  
rodde of thy correction is  
laide aside, thy displeasure  
iustlie conceiued agaynst  
vs, for the continuall ex-  
ercise of sinne, is vtterlie  
forgotten, and by the in-  
tercession of thy sonne Je-  
sus Chzist, that sitteth on  
thy right bande in glorie  
permanent and euerlasting,  
like

to Paradice.

lyke a loupng Father, and  
most mercyfull G D D,  
thy Syluered Scepter of  
peace is offered vnto vs,  
with all other thy gracious  
benefites, that thy anger  
is conuerted to clemencye,  
thy displeasure is touned  
to louing kindenes, and in  
fine, thy indignation is so  
calmed by thine aboundant  
grace and mercye, that like  
a louing and gentle father,  
thyne armes are stretched  
forth ioyfullye to imbrace  
and receyue vs to thy fa-  
uoure agayne, all this I  
knowe to be mosse certaine  
and true, for when, or at  
what time soeuer, wee shall  
I. appear

The perfect Path

appeare before the gates of  
thy mercie, & by the vertue  
and power of a constant and  
liuely faith knocke thereat,

thou art readie to open vnto  
vs, not for anie of our de-  
serts, but for the merites of  
Jesus Christ, the fulnesse  
of thy diuine miseration,  
compassion and pittie, and  
whensoeuer we shal cal vpon  
thee with lowlynesse  
and meeknesse of our hearts  
and mindes, bewayling  
wofully our heinous offen-  
ces committed against thee,  
thine eares are most atten-  
tue to heare, and willingly  
doest graunt vs our peti-  
tions: wherefore (O most  
gra

to Paradise.

gracious and louing father)

we come vnto thee with sor

rowfull and contrite harts,

beseeching thee for the loue

of thine anointed sonne Je

sus Ch:ist our Messias, sa

uiour and redeemer, besee

ching thee to behoid & looke

vppon vs with the eyes of

compassion and pity and al

beit we haue worthily de

serued this thy plague and

punishmēt, yet respect thou

not our deseruings, least in

thy fury & indignation, we

bee confounded and perishe,

haue an eye rather to thy

sonne Iesus Ch:ist, beholde

his bloudie woundes, which

yet are freshe & greene, and

B 2

neuer



The perfect Path

neuer stint bleeding, thinke  
vpon the bitter and painful  
tormentes that hee suffered  
for vs vpon the Crosse, in  
whose name we beseech thee  
fauourably to look vpon our  
infirmities, mercifullie to  
heare our prayers and peti-  
tions offered vnto thee, and  
graciously for the glorie of  
thy names sake, to take and  
withdralo from vs this thy  
heauye rodde of correction,  
which our sinfull liues and  
contempt of thy preceptes  
hath heaped heauilie in our  
neckes: geue vs patience to  
suffer whatsoeuer it shall  
please thee to laye vpon vs:  
geue vs grace alway to call  
and



to Paradice.

and cry vpon thy holy & blessed name, and saythfullye with teares to say vnto thee continually. Spare vs good Lord, spare thy people, who thou hast redeemed with thy precious bloude, neither yet good Lord be thou angrye with vs for euer. Grant this (O mercifull father) for the loue of thy onely sonne Iesus Christ, to whome with thee and the holy Ghost, bee all honoꝝ, gloꝝye and prayse ascribed, for euer. Amen.

A prayer to be saide before the receiuing of the lordes supper.

**O**mnipotent God, and father euerlasting, whose mercy is in finite and whose

¶ 3

kyng.

The perfect Path

kingdome hath none ende,  
bounsafes I beseech thee of  
thyne exceeding goodnesse to  
increase our faith, that as  
thy gueskes repayre to the  
Table of thy sonne Iesus  
Christ, who hath leste vnto  
vs befoze hee gaue his bodie  
to be crucified, and his bloud  
to be shedde largely on the  
crosse for our redemption,  
as a pledge of his great loue  
and abundant kindnesse,  
the celebration of his glori-  
ous Supper, wherein as it  
were in a looking Glasse,  
the death of our great mai-  
ster, the high shepheard of  
our soules Iesus Christe,  
is most liuely set forth vn-  
to

to Paradise.

to vs, giue vs grace there-  
foze from aboue, rightly to  
vnderstand the diuine my-  
steries offered vnto vs ther-  
by, and not to wrest or  
wring the same contrary to  
thy will. Let it be far from  
our thoughtes (good Lord)  
to leaue thy eternall verti-  
tie, and to builde on the  
doctrine of men, who fol-  
lowing their owne iuagi-  
nations, runne headlong to  
the gaping gulph of danger  
and destruction: pluck the  
scales of ignorance from  
our eyes, that wee may  
clærely discern and behold  
by the light of thy glorious  
Gospell, howe we maye

It a

truly

The perfect Path

truelye communicate and  
participate the fruytes of  
thy grace, represented vnto  
vs in this comfortable Sa-  
crament, indue vs plenti-  
fully with such pure know-  
ledge, that we may not once  
think or say after any gros  
fourme or carnall manner,  
we seede vppon, or eate thy  
fleshe reallye or carnallye,  
make vs alwayes constant,  
lie to beleue that thy glozy-  
ous body is ascended vp in-  
to heauen, and sitteth on the  
right hand of thy father, cō-  
cerning thy humanitie, and  
cannot be thence remoued,  
till the time that thou shalt  
come with Legions of An-  
gels

to Paradice.

gels, to iudge the quick and  
the dead, befoze whose pre-  
sence shall runne a consu-  
ming fire: and mozeouer,  
wee doe most humblie be-  
seech thee, so to confirme vs  
in the trueth of thy blessed  
Testament, that we may  
confesse thy deuine nature  
to be equall with the father  
and the holy Ghost, and to  
beleue that thy power is  
not a power particular, but  
a power generall, and such  
as doth and shal gouerne in  
Heauen and Earth, in the  
deepe and lowe waters: yea  
and in the neathermost  
partes of hell: strengthen  
vs therefore good Lord, that

The perfect Path

stand, least that in falling  
from the true knowledge of  
thee, we perish everlastingly,  
ly, and sith thou hast called  
us by thy worde, as thy  
guests, to this blessed banquet,  
wherein the mouthes  
of our carnal bodies are so-  
ffered and fedde with bread  
and wine, so Lorde, con-  
firme our faith in thee, that  
the mouthes of our soules  
may feede spiritually upon  
thy sweetest flesh, and drinke  
thy dearest bloud, and so be  
nourished to everlasting life  
and heauenly blessednesse,  
whiche reward as a dowrie  
due, thou hast promised  
to all those that faithfullie  
build



to Paradise,

builds vpon thee, which art  
the rocke and strong pillar  
of our saluation, & as these  
must set forth vnto vs most  
liuely thy death and passi-  
on, so make vs thankfull to  
thee for the same, and ther by  
giue vs grace to print in  
our heartes thy great loue  
and extending clemencie,  
that sparedst not to giue thy  
bodie to the most vilde,  
shamefull, and slanderous  
death of the crosse, and thy  
blood to be shed for our of-  
fences, indue vs with loue  
and charitie to all men,  
make vs readie to forgive,  
loue, and pardon our ene-  
mies, persecuters and slan-  
derers.



The perfect Path

doers, turne our heartes  
and mindes from all impie-  
tie, couetousnesse, blasphe-  
mie, pride, gluttonie, forni-  
cation, and all other detesta-  
ble euils, and if at any time  
we haue defeated y<sup>e</sup> father-  
lesse of his right, the widow  
of hir dowrie, or gathered  
together our goods wzong-  
fully, by violence, oppzessi-  
on, fraud, by collusion, or de-  
ceit, giue vs grace to make  
restitution, and to aske with  
sorrowfull plaint and floods  
of teares, from the bottome  
of our heartes, pardon and  
free forgiuenesse of thee, for  
such and all other our offen-  
ces, whatsoener we haue  
done

to Paradice.

don, or committed, in thought,  
woorde, will, and dedde, a-  
gainst thy deuine Maiestie,  
or any other our brethren.

Take away from vs all bit-  
ternesse, cursed speaking,  
and backbiting, geue vs  
grace to come worthely by  
the vertue of a true & fruit-  
full faith, to this holye and  
blessed Supper, that our  
soules feeding faithfully on  
thy sweetest flesh, and drin-  
king thy dearest bloud, wee  
may both in bodie and soule  
be nourished by thee to euer-  
lasting and endlesse glorie  
in heauen, where with thee,  
and the fellowshippe of thy  
chosen Sainetes, we shall en-  
ioy

The perfect Path,

ioy the fruition of thy euer-  
lasting kingdome, which  
thou hast ordained for all  
those that onely and alone  
without wauering, do build  
vpon thee, sanctifie & make  
cleane our harts and minds  
by the power of the holie  
Ghost, the verie comforter  
of thy chosē, purge thou our  
cankered consciences infec-  
ted with sinne, by the wo-  
king of thy good grace, least  
that by the presuming to  
this thy table (W Lord) wee  
incurre thy displeasure, and  
being vnrepentant for our  
offences, wee bee found vn-  
rieste guests to come to thy  
hoile banquet, and so wee  
eate

to Paradice,

eat and drinke to the utter  
confusion of our soules and  
bodies, giue vs grace there-  
fore (good Lord) to conuerte  
vs wholie vnto thee, and we  
shall bee tourned from all  
our sinne and iniquity: giue  
vs grace to rest onely vpon  
thee, and we shall be made  
safe: giue vs thine aid from  
aboue, wee beseech thee, by  
faith to strue with the man  
of sinne, and so to vanquish  
him, that hee may die in vs,  
& we may liue to thee, which  
art the giuer of life. Grant  
this, O most gracious God,  
for Iesus Christ his sake,  
to whom with thee and the  
holie Ghost, bee giuen all  
praise,

The perfect Path

praise, honoꝝ, and gloꝛie, soꝝ  
euer and euer, Amen.

A prayer or thankesgeuing to bee  
saide after the receiuing of  
the Communion.

**W**e geue thee most har-  
ty thanks, O heauēly  
father, that hast at this pre-  
sent fed & refreshed our hun-  
grie soules with the fleshe  
& bloud of our sauioꝝ Chꝛist,  
not carnally, but spiritual-  
ly, geue vs grace therfore  
continually, by the meanes  
of an increasing and fruite-  
full faith, to beleue that thy  
flesh is meate in deede, and  
thy bloud is drinke in deede,  
and

to Paradise.

and that vnnneaths we eate

thy flesh & drinke thy bloud,

wee cannot enter into thy

kingdome, noꝛ bee saued in

the day of thy comming.

Geue vs grace therfoꝛe, be-  
ing vnprofitable seruantes,  
and vnwoꝛthelie called, by  
the reason of the multitude  
of our sinnes, to banquet at  
thy table, whereas the cele-  
bꝛation of thy Supper hath  
beene vsed, and thy death by  
the visibie Clementes of  
bread and wine represented  
vnto vs, to offer vp vnto  
thee continually the frutes  
of true repentaunt and soꝛ-  
rowfull heartes, that thy  
name may be gloꝛified, wee  
by



The perfect Path

by thy grace comforted, thy  
displeasure bee tourned to  
loue: thy wrath to compas-  
sion: our sinnes pardoned  
and forgotten, & our names  
written in the booke of life.  
And as it hath pleased thee  
it a this present to account  
vs for thy guests, and not  
onely to feed vs with visible  
creatures, namelie, bread  
and wine, but also in seale,  
which is thine owne simi-  
litude, to cherishe vs with  
thy flesh and blood, wheron  
by the vertue of a lively  
faith, we haue to our great  
comforts, most plentifully  
fed. So now, O Lord, we be-  
seech thee of thine abundant  
good:



to Paradice.

godnesse, to increase our  
faith, that it may wax strōg  
in thee, and fruitfully to ex-  
ercise the woꝝkes of chari-  
tie and loue to all men,  
that thereby as wee haue  
now bene at the celebꝛation  
of thy gloꝛious and blessed  
Supper, so we may, when-  
soeuer it shall please thee to  
cal vs to thy heauenly ban-  
quet, be found furnished, not  
emptie. not naked, but ar-  
med & covered with fruitfull  
faith and truth, and so as  
thy guests oꝛ vessels of ho-  
nour. inioy the participati-  
on of thy heauenly and rich  
pallace, whereas ioyes ne-  
uer fade, but continually  
indure,

The perfect Path

indure, take from vs the  
burthen of our corruption,  
sette vs free from the cursed  
clogge of sinne, deliuer vs  
from the snares of death and  
destruction, giue vs willing  
myndes to obey & heare thy  
commandementes, cleanse  
thou our heartes from all  
iniquitie, and giue vs grace  
henceforth to walk in new-  
nesse of life and godlye con-  
uersation, that thy name  
may be glorified, and we sa-  
ued in the daye of thy com-  
ming to iudgement. Grant  
this for Iesus Chryste his  
sake, our Mediatour and ad-  
uocate. Amen.

A

to Paradice.

A godly Meditation often to be  
remembred.

**O** GODD (my Lorde) my  
harts delight, with whō  
my soule longeth to dwell,  
in that heauenly Ierusalem  
wherin is continual health,  
eternall felicitie, happy li-  
bertie, and perfect blessed-  
nes, where men shal be like  
vnto the angels of God, and  
iust men shall shine as the  
Sunne, in the euerlasting  
kingdome, wherein is no  
heauines, no sorowe, no  
griefe, no feare, no labour,  
no death, no disease, no lack,  
no hunger, no thirst, no cold  
nor heate, no wearines of  
fasting, nor temptation of  
the

The perfect Path

the enemy, no will to sinne,  
no power to do euill, no old  
age, no lame or deformed  
person, no feare of pouertie,  
or weakenes by disease, but  
a quiet harboꝝ of all ioy, and  
euerlasting happines, wher  
men in the societie of An  
gels, shal continually dwel,  
without any infirmitie of  
the flesh. For there is infi  
nite ioy, and eternall blisse,  
from whence none shall be  
remoued, that once by thy  
prouidence shall enter ther  
in. There is rest from la  
boꝝ, peace from y enemy, a  
new kind of ioy and delight,  
such as no hart can conceiue,  
saue only by taking a mar  
tailous

to Paradice.

quailous delight, and excee:  
ding pleasure in the behol:  
ding of thee my Lorde God,  
my glorious redeemer, and  
the heauenlie comforter,  
which proceedeth from the  
Father and the Sonne. O  
heavenly Ierusalem, thou  
art swete and beautifull in  
all thy ioyes and delightes,  
there are no such miseries  
in thee as we feele and suffer  
in this poore and miserable  
life. There is in thee no  
darknes nor change of time  
the shining of the Moone,  
the twinkling brightnes of  
the starres giueth not light  
in thee, but only the God of  
all power, gloze & maicesty,

the

The perfect Path

the light of lightes, for in  
thee the sonne of Iustice gi-  
ueth light, to those that are  
adopted in his blood to euer  
during blessednesse. The  
bryght & immaculate Lambe,  
a most beautifull light, is  
thy light, that doth illumi-  
nate hys chosen Childzen.  
The king of kings is in the  
midst of thee, enuironed on  
eche side with hys beloned  
Saints, and redy to crowne  
them with euerlasting glo-  
rie: In thes are Legions of  
Aungels, singing of swæte  
Hymnes and songs, that set  
forth thy prayse and honour  
of thy name: In thee are the  
fellowshippe of heauenlye  
Citi-



to Paradice.

citizens : In theē resteth the  
sweete solemnity of all such  
as returne from this mis-  
erable pylgrimage vnto thy  
glozie, the companie of the  
Prophets, Apostles, & victo-  
rious armie of Martyrs,  
holy men & women, which  
haue vanquished the plea-  
sures of the worlde, haue  
their abyding with theē:  
There are yong childre and  
maidens, which haue passed  
ouer theyr dayes in holi-  
nesse of life, publishing thy  
praise. Euery one reioyceth  
in his degreē, though not e-  
quall in glozie, yet like in  
ioyes & gladnesse, for there  
raigneth perfect charity, and

¶

God



God is all in all, whose man-  
ifestations without end they see  
continually, and still in be-  
holding him, their loue in-  
creaseth. Of this eternall  
blessednes, the holy Apostle  
Peter had as it were a sha-  
dow or a taste vpon the  
Mount Thabor, at the trā-  
figuration of Chzist, from  
whence he desired he might  
not depart. Paul also had a  
proue of it, when hee was  
rapt or take vp into y third  
Heauen, where hee heard  
wzds and sawe thinges so  
maruetlous & secret, as far  
passing al mans vnderstan-  
ding, & such as were not to  
be told or reueled vnto men.

Moyles

to Paradice.

Moyses his face became so  
bryght, thzough the conuer-  
sation that he had with the  
diuine glozie vppon Mount  
Sina, that the Israelites  
coult not abide it : what  
then shall become of vs,  
when perpetuallie with  
thee, which art the Lorde of  
all glozy, we shalbe conuer-  
saunt after the manner of  
thy childezen and familiar  
friendes : Who is he then,  
that will not seeke and de-  
sire by all meanes possible  
to be adweller there, both  
for the desire of peace, ioy,  
and eternitie, and for the  
perfect sight of God.

Contrariwise, who is  
L 2 able

The perfect Path

able to expresse y<sup>e</sup> torments  
appointed for the vngodly  
and vnrepentant liuers, in  
that deadly place, called  
Hell, which Sathan him-  
selfe abho:reth: what other  
thing can be there, but con-  
tinuall paines, eternall tri-  
bulation, & infinite calami-  
tie, repleate with all euils.  
There dwelleth wicked &  
vgly Angels, whose hor-  
rible lookes bringeth sodain  
feare, grievous paines, and  
fearefull death, with conti-  
nual cloudes of euer during  
darknes: There is nothing  
but howling, wayling, la-  
mentation and mourning  
without all ende, fearefull  
scriccher,

to Paradise.

scriches, and confused cries  
are there in all places so-  
dainly raised : Where the  
worme of conscience neuer  
dyeth . In that damnable  
dungeon there is fire vn-  
quenchable, and perpetuall  
gnashing of teeth : The mi-  
serable soule findeth there  
no rest, but is afflicted with  
all kinde of torments , and  
such as can neuer be expre-  
sed , all which indure for e-  
uer. Alas, little auayles it  
those that are subiected as  
fire-brandes of hell to crie  
vnto the Lorde, for hee will  
not heare them , then shall  
they know, that all thinges  
which they had in this life,

L 3 are

The perfect Path

are vaine, and such thinges  
as they thought to be plea-  
saunt, to bee founde moze  
bitter then Gall or poyson.

Then where is the plea-  
sure of the flesh so tearmed  
falsly? for there is none o-  
ther pleasure, but to feare  
the Lorde. Then shall they  
confesse, and saye, that the  
iudgement of God is true,  
and righteous, saying: did  
we not heare of this, & yet  
woulde not bee conuerted  
from our wicked deedes, but  
then shall nothinge pre-  
uaile: No sorrowe canne  
finde comforte, no com-  
playntes no remoze, no  
tormentes, nor painefull  
pas-

The perfect Path

passions an ende, such and  
so increasing are the vera-  
tions of the seconde death,  
wherewithall the l. yes  
and soules of the vnrighte-  
ous shall for euer be inuiro-  
ned. With therefore (O hea-  
uenly father, & most graci-  
ous God) it seemeth good to  
thy eternal wisdom by the  
knowledge of thy euerla-  
sting trueth, to giue mee  
knowledge of thine inesti-  
mable mercy offered freely  
vnto mee in Iesus Christe  
my mercifull Sauour, in  
whose bloodie death & pain-  
full passion, I am assured of  
eternal life and blessednesse.  
Giue mee grace to print in



The perfect Path

my remembrance thy manifold mercies, that sending in soule by faith in Ies, I may attaine vnto those endlesse ioyes, that thou hast prepared for thy adopted sonnes and chosen children, in thy kingdome of everlasting righteousness. And so escape those everlasting torments, which thou hast prepared for the Devil and his Angels, from the which place of woefull vexation and endlesse miserie, deliver me, O heavenly father, for the love of Iesus Christ his sake, to whome with thee and the holy Ghost, be all laude and praise, for ever



to Paradice.

euér. Amen.

A prayer to bee saide at the  
houre of death.

**M**ost mightie art thou  
O Lozde, in all thy  
deedes, and most holie in all  
thy waies, blessed bee the  
name of my father, my God  
and glorioſus creator, who  
by his diuine power, and  
celestiall pzouidence, of no-  
thing made all things, fish,  
flesh, fowles, fruites, trees,  
herbes, and all other things,  
whatsoever are contained  
both in Heauen, Earth,  
Seas, and the nethermost  
partes thereof. Now con-  
cerning the outward parts,  
L s thou

## The perfect Path

thou by thy celestiall prouidence and fatherly bountie, framedst and createdst of clay, but concerning the inward substance of thy creature man, thou didst fashion & make euen accordyng to thine owne similitude and likenesse. Moreover, such and so great was thy loue and good will towards him, that all the Creatures, or workes of thy creation seru'd to his vse. In earth thou haste made him Lorde & king ouer the fruits thereof, the beastes of the field, the fowles of the ayre, and the fishes of the little floods and great waters. In the  
Fir

to Paradice.

Firmament, thou hast placed the glistering Sunne with his oryent beames to geue him light by day, and therewith thou hast giuen him the Moone & the starres to gouerne him by night, for the which cause, / aboue all other, the woorkes of thy creation, man should and ought of right to giue thee that glozie that to thee belongeth. But alas, such and so great is the corruption of our fraile and sinful flesh, that for all these thy graces, we are carried away from thee, and enter into contempt of thy preceptes, for which cause thou oftentimes

doest

The perfect Path

doest correct and punish vs,  
to the intēt we might ther-  
by feeling thy rod of correc-  
tion, bee driuen to imbze

hartie and true repentance,  
but when thy thzeates and  
the stripes of thy displeasure  
laide vpon vs, cannot take  
place amongst vs, thou of-  
tentimes giuest vs vp to  
follow our lustes and affec-  
tions, but at last when thou  
doest beholde our inozmi-  
ties, thou in a moment, by  
the power of thy diuine iu-  
stice, restrained the rope of  
our dīōdered libertie, and  
cuttest in sunder the bzī-  
dle of our voluptuousnesse,  
eyther by sodaine death,  
sworde,

to Paradice.

ſwoꝝde, fire, famine, oꝝ oꝝ  
ther thy diuine ſentences  
of thy conceiued yꝛe, to the  
intent, that other thy crea-  
tures might by the terrour  
of thy iuſtice, auoide ſinne,  
and learne to amende their  
liues, leaſt they fall into  
the like calamitie oꝝ daun-  
ger. True, and moſt true  
it is, good Loꝝde, that by the  
exerciſe of ſinne, we are the  
chilozen of death & deſtruc-  
tion, but by grace of the al-  
mighty and victozious con-  
queroꝝ, ſwēt Jeſus Chꝛiſt,  
we are the adopted ſonnes  
of thy father, and made ſel-  
lowe heꝛes with thee our  
perfect Emanuel, in whoſe  
name

The perfect Path

name with al humility and  
lowlinesse of heart & mind,  
I come vnto thee in this  
great extremitie and daun-  
ger of death, beseeching thee  
to be present with me, to  
forget mine offences, to  
thinke vpon thy mercies,  
and although I haue not de-  
serued so much as the least  
drop of thy fauor, by means  
of the great burthen of my  
sinnes, which are in the pre-  
sence of thy diuine maiesty,  
most vgly and loathsome to  
behold, yet respect thou not  
(O Father) mine iniquitie,  
but haue an eye, I beseech  
thee to the merits of my sa-  
uioꝝ Christ Iesus, to whom  
as



to Paradice.

as my mediator, Sauour  
& Redeemer, I appeale, who  
hath promised comfort and  
sweete consolation to all  
those that in thy name flie  
vnto thee for reliefe. I con-  
fesse y<sup>e</sup> worthilie thou haste  
visited mee, and yet not ac-  
cording to the multitude of  
my sins, but in the fulnes of  
miseration and fatherly pi-  
tie, giue me grace therfore  
in these bitter bzvntes of  
death, who vehemently at  
this present, beginneth to  
combat with fainting & fee-  
ble life, constantly to cleave  
vnto thee, let not y<sup>e</sup> pleasures  
of this wicked worlde bee  
a let or impediment for me  
to

The perfect Path

to come vnto thee, let not  
my fraile & feeble flesh, sub-  
iect to sin, which hath tho-  
rough my transgression made  
mee a bond-man to death,  
moue me to dispaire in thy  
great mercy, neither yet let  
that cauilling aduersary, y  
enemy of mankind, at my  
last ende triumph ouer mee,  
gine mee patience to suffer,  
and gladly to beare & abide  
this thy scourge and visita-  
tion, and so fortifie mee in  
soule and bodie, that so long  
as life shall indure in mee,  
I may neuer cease to call v-  
pon thy holie and blessed  
name, yea, and when death  
is most busiest, make thou  
me

to Paradice.

me most cōstant, yea, when  
thée seeketh most strongly to  
assaile my feeble bodie, giue  
mee thy grace, good Lorde,  
that I may in spirite, hart,  
minde, and all the powers  
of my soule, giue praises vn-  
to thee, that of thy grace and  
inestimable kindenes, haste  
sent thy sonne Christ Iesus  
to ransome me by his blou-  
die death and passion from  
the power of hell: Giue me  
grace therefore nowe that  
thou haste appoynted thy  
messenger death, to finishe  
the daies of my pilgrimage,  
and to call mee by his som-  
mons from out this vale of  
misery & wretchednesse, to  
build

to Paradiſe.

build ſtedfaſtly vpon him, &  
faithfully to hope for life &  
ſaluation, in and alone thou-  
row him: let the remem-  
brance of my former wic-  
kednes, be no more thought  
vpon: let mine offences be  
blotted out of thy glorious  
ſight, beholde my ſorrow-  
full & true repentant heart,  
which come vnto thee with  
teares, not building on  
my merites, but vpon thy  
mercies, though I be ſinful,  
thy ſon my ſaviour is righ-  
teous: though I be wicked,  
yet he is moſt holy: though  
I be full of iniquitie, yet he  
full of all goodnes: though I  
haue grieuouſlie offended  
thee,

to Paradice,

thee, yet he hath fully con-  
tented thee: though I haue  
transgressed thy lawe, yet  
he hath fulfilled y<sup>e</sup> same, and  
hath promised in his blood,  
to wash away their sinnes,  
that by faith continue in  
him constant to the ende. I  
therefoze in this my great  
and painefull agonie, be-  
holding Death to beate at  
the gates of my bodie, come  
vnto thee by the vertue of  
a fruitfull faith, beseech-  
ing thee, when thou shalt  
see it meete and conueni-  
ent, that hee shall dissolue  
the bandes of this sadyng  
life, which endureth but a  
while, for a thousand yeres  
are

The perfect Path

are as yesterday in thy sight,  
to take my soule into thy  
glorious and blessed hands,  
and so to confirme me in thy  
truth, that at the last when  
it shall please thee, by the  
sounde of a trumpe, to raise  
my bodie from the graue,  
when and in which time,  
body & soule shall vnite, and  
come befoze thy presence, I  
may by faith in thee, passe  
ouer the mount of my cor-  
ruption, shake off the bands  
of sin, be set free from death,  
and destruction, and being  
by the vertue of thy righte-  
ousnesse made holie, I may  
triumph with happie victo-  
rie ouer sinne, death, and all  
the



to Paradise.

the powers of he'l, and enter with thee, & the fellowship of thy chosen Saintes into everlasting rest, grant this most louing father for Christ Iesus sake, to whom with thee and the holy ghost be rendred all laude, glorie, honour, and praise, for ever. Amen.

The Lorde God bee merciful vnto me, pardō and forgiue me my sinnes, loke vpon me with his gracious and blessed countenance, preserve mee from the second death, and everlasting destruction of bodie & soule. The Lord God iustifie mee in his death & blood, cloath  
me

The perfect Path

me with his everlasting  
righteousnes, and register  
my name in the booke of  
life. The Lord God com-

fort my guiltie conscience  
with the everlasting light  
of his bountiful fauor, & let  
my place among his saints  
in his heauenly kingdome.

The Lord God for his mer-  
cies sake, after this my  
bodily death, giue me the  
fruition of his presence, in  
his riche palace of endlesse  
glozie, to whose mercifull  
protection, I commend with  
all humilitie and reuerence  
my soule, Lord Iesus pre-  
serue me, Lord Iesus com-  
fort me, Lord Iesus refresh  
me.

to Paradise.

me, Lorde Iesus praye for  
me, for only into thy hands  
that hast redeemed me, O  
Lorde God of truth, I com-  
mend my soule. Amen.

A prayer vnto the holy Ghost,  
against the temptations  
of Satan, the malici-  
ous and wicked  
spirite.

**A** Lord, the everlasting  
and beauenlie spirite,  
which sanctifiest and quick-  
nest the hearts of the faith-  
full. For as much as there  
is an other spirit which con-  
trary to thy beauenly mo-  
tions, moueth and prono-  
keth

The perfect Path

keeth vnto infidelitie, malice, lying, pride, wrath, whoyedome, fornication, glotony, drunkennes, enuy, couetousnesse, contention, errour, deceit, hypocrisie. straunge religion, fayned holinesse, impietie, desperation. &c. which is called the Prince of the world, the great Dragon of Hell, the authour of all euilles, the father of lying, and a murderer from the beginning, to whom it is euident that we are poore, wretched, and miserable, fallen away frō God, walke in the lustes of the flesh, line after the trade of the world, and doe that that

to Paradise.

that is pleasant to the cor-  
rupt affections, and are far  
away estranged from the  
Citie of righteous Israel, &  
as strangers pertaine no-  
thing vnto the couenaunt  
and promises of grace.  
Wherefoze while we thus  
consider this our damnati-  
on and the word of thy pro-  
mise and commandement,  
we are earnestly moued to  
flie vnto thee, humbly to  
desire and beseech thee, tru-  
sting that we shall obtaine.  
For thou promisest and al-  
so commandest to trust and  
looke for this, that through  
the good will of thy spirite,  
thou wilt gather & receiue

¶

be

The perfect Path

bring vs into thy people, that we  
may bee made a spirituall  
Israell, & renews vs, that is  
to say, beget vs a new vnto  
repentance & godly liuing,  
turne vs & with an earnest  
zeale of our heart drawe vs  
vnto thee, that from hence-  
forth we may abstaine from  
the woꝝkes of darkenesse  
& death. Destroy in vs the  
kingdom of sinne, that is to  
say, exelude fro vs not onely  
euill woꝝds & deeds, but also  
plucke out of our minds all  
euill thoughts, noisom coun-  
cels, furious effects, and the  
stinking course of this flesh.  
Turne vs from euill wayes  
vnto the right path of re-  
pen.



to Paradice.

penitance. Let our members  
be so addicte to righteousnes  
and sanctification, that they  
may bee made fitte to serue  
thee. Let vs increase and be  
plenteous in all such works  
as bee pleasaunt vnto thee.  
Forlake vs not in tentatiō,  
but rather strengthe vs with  
that thy secret vertue & in-  
ward power. Bring to passe  
that we giue no eare to his  
flattering deceits, nor yet to  
his beautifull & glistering  
falaces, least he corrupt our  
minde and abuse our flesh  
vnto our destruction, which  
at the beginning full cras-  
tily hee brought to passe by  
his subtile and swete sug-  
gessions

¶

2

gestions

The perfect Path

gestions; but rather throw  
downe and treade vnder  
our feete this our cruel ene-  
my, that we being free from  
his deceitfull tyzanny, may  
through thy ghostly inspi-  
ration obtaine such peace  
and quietnes in our harts,  
that we may serue thee with  
a cleane bodie and pure  
mind, through Iesu Christ,  
vnto the laude, praise and  
glozy of God the heauenly  
father. So be it.

A prayer for true repentance, and  
for the comming of the king-  
dome of Christ.

O Lord and our God Je-  
su Christ, the scripture  
testi-

to Paradise.

testifieth of thee, that when  
thou wast in the worlde;  
thou diddest preach repen-  
tance and the comming of  
the kingdome of heaven,  
and after thou wast risen a-  
gaine, thou saiedst, that it  
behoued thee so to suffer, &  
on the third day to rise a-  
gaine from the dead, and  
that both repentance and  
remission of sinnes should  
be preached to euerie crea-  
ture in thy name. And that  
whosoener beleued & were  
baptised should bee saued.  
Againe, thou full louingly  
diddest bid them that labo-  
red and are laden to come vnto  
thee, and promised that thou

The perfect Path

wouldest vnlade & refreshe  
them. Merely it is no small  
company of wicked spirites  
cleueth, which is also a ro-  
ring Lion, an earnest accu-  
ser of the sons of God, yea,  
and such an enemy of God,  
& of them that pertaine vn-  
to him, as by no means nei-  
ther will nor may be recon-  
ciled. Therefore we & all of  
vs, which thou by thy grace  
are bound and giuen ouer to  
serue God, most humbly be-  
sech thee O holy spirit, that  
thou wilt defend vs against  
all the wicked temptations  
and pernicious breathings  
of the most wicked spirite,  
that all vice excluded, all  
ber-

to Paradice.

vertue and godlinesse may  
spring, growe & increase in  
vs, vntil we be made perfect  
and auncient in Christ Iesu

our Lord & in his holy law.

Take away infidelitie, and  
engrasse in our brest a true  
and vnfayned faith. Take  
away pride, wrath, enuy,  
debate, whozedome, glut-  
tonye, drunkennesse, co-  
uetousnesse, error, hypo-  
cristie, with all kinde of vn-  
godlines, and print in our  
hearts humilitie, loue, cha-  
ritie, and concord, puritie of  
life, temperance, sobrietie,  
mercy, liberalitie towarde  
the poore, truth, pure holi-  
nesse, with all kinde of ver-  
tue. Take awaye from vs

The perfect Path

all that euer is of Sathan,  
the flesh and the woꝛld, and  
giue vs that which onelie  
commeth from the heauen,  
ly father, and from his one,  
ly begotten sonne and from  
thee that holy spirit: Teach  
vs all trueth, enarme vs  
with the shield of true faith  
that we may so quench the  
ferie dartes of Sathan.  
Graunt that wee may so  
watch and shewe such dili-  
gence, that wee may per-  
ceiue his craftie assaultes  
and daungers vnto thes,  
that we line not hereafter  
in the fleshe, but rather  
that we abboꝛre all filthi-  
nesse and impuritie there-  
of,



to Paradice.

of , and that wee beeing  
brought into the kingdome  
thzough thy pzecious blood,  
may obtain daily moze and  
moze perfect remission of  
our sinnes. So be it.

A prayer for the knowledge  
of Gods will.

**O** Lord God our heauenly  
father, giue vs grace  
that wee may neuer cease  
diligently to call vpon thee,  
& with most humble minds  
to desire thee, that thzough  
thy great mercies, we may  
be fulfilled with plenteous  
and rich knowledge of thy  
diutne will, and that wee  
may encrease daily moze &

¶ 5

moze

The perfect Path

more in vs by the vertue of  
the word of God, the vse  
of preaching and ministra-  
tion of the Sacramentes:

which knowledge of thy  
will is a spiritual know-  
ledge, and an heauenly sci-  
ence, whereby we being al-  
so endued, doe those things  
that are right and pleasant  
besoze thee, yea wherewith  
wee haue such knowledge,  
that wee take nothing in  
hand, but that onely which  
thou most of all doest ap-  
proue. Graunt that we be-  
ing fruitfull in good works,  
may encrease in the same  
knowledge, that wee may  
be made strong in all ver-  
tue

to Paradice.

true and godly power, according to the exceeding abundant glozie of thy Maiestie, that we may be enarmed with patience, long suffering, cheerfull perseuerance as well in aduersitie and perill, as in sorrow & death. Thozow Iesus Chzist our Lord. So be it.

A prayer for true Christian  
loue.

O God the almighty Lord  
which art the very loue  
it selfe, & he that abideth in  
loue, abideth in thee, & thou  
in him, thozow Iesu Chzist:  
wee miserable Creatures  
cry this day vnto thee with  
a

The perfect Path

a bitter and sorrowful hart,  
and for our little strength,  
wee earnestlie desire that  
thou wilt powze out into  
our hearts the true christen  
and unfained charitie, tho-  
row the holy Ghost, where-  
by wee may loue one ano-  
ther, not onely in wordes,  
but also in woꝝkes, that we  
may abundantlie declare  
our faith, as newly boꝝne  
from aboue of the immor-  
tall sēde by the woꝝd of the  
liuing God : Helpe vs O  
God, and giue vs so much  
light, that we may knowe  
perfectlie all fained loue,  
wherewith we beholde our  
selues, & our false boasting,  
which

to Paradice.

which commeth not from a  
pure heart, least vnder the  
pretence of loue we doe a  
gainst faith, and against the  
godly truth, and by this  
meanes fall awaie from the  
true loue which is gotten  
by the same crosse and blood  
of Christ. Through the  
same our Lord Iesu Christ.  
So be it.

A prayer to obtaine godlie  
learning.

Thy seruant am I, giue  
mee vnderstanding, O  
Lorde, that I may learne  
thy commandements. For  
thy lawe is pure and vnde-  
filed, it turneth soules, it  
ginneth

The perfect Path

giveth wisdom to babes :  
Thy ordinances are right  
making heartes cheerefull :  
Thy commandementes are  
bright lightening eyes. The  
declaration and preaching  
of thy wordes maketh them  
to see that are blind, and gi-  
veth understanding to the  
litle ones. Lighten therfore  
my eyes. O Lorde, and give  
me knowledge and under-  
standing in thy holie lawe.  
For thou O Lord alone gi-  
vest wisdom, and out of  
thy mouth cometh pru-  
dence and knowledge. So  
shall I with a glad heart  
searche thy lawe, and sing  
perpetuall prayes to thy  
most



to Paradice,

most blessed name.

A praier for the faithfull ministers  
of Gods word, and for the  
fruit of the Gospell.

**O** Lozde Iesu Chzist, let  
verie mercie moue thee  
to haue pitie & compassion  
on vs, which being desti-  
tute of all other helpe, wan-  
der abzoade and are disper-  
sed like sheep that are with-  
out a shepheard. And for as  
much as there is much har-  
uest and selue woꝝke-men,  
sende forth thou which art  
Lozde of the haruest, many  
faithful woꝝke-men to finish  
it. And those that thou shalt  
sende, endue and replenish  
them

The perfect Path

them with thy grace, yea,  
to guide them, that they  
may bring forth much fruit  
that great heapes of them  
that beleue may plente-  
ously be gathered into thy  
barne, that there may be  
plentie of that pure spiri-  
tuall wheat vnto thy praise,  
which liuest and raignest  
with God the father in the  
vnitie of the holy Ghost, be-  
rie God for euermore. So  
be it.

A prayer for the Magistrates  
and head officers,

**O** Almighty everlasting  
God, of whom all power  
is ordained, wee commend  
vnto

to Paradice.

unto thee all them, which  
by thine ordinance are our  
superiours, as Emperours,  
Kings, Princes, and other  
Magistrates, to whom thou  
hast committed the sworde  
and given power to gouern  
the subiectes. Wee beseech  
thee, that thou wilt make  
them to be feared of the vn-  
righteous & transgressours,  
and that through thy gift  
they may overcome the e-  
nemies of thy name, main-  
taine publique peace and  
tranquillitie, looke vpon and  
defend widowes and them  
that be succourlesse.

Moreouer graunt to the  
subiects an obedient minde  
that

The perfect Path

that they do not resist thine  
ordinance vnto their great  
hindrance, but that they di-  
ligently obey their Magi-  
strates in all lawful things,  
not onelie for the feare of  
paine, but also for consci-  
ence. Whozow Iesus Christ  
our Lord. Amen.

A prayer for the common  
people.

**O** Mercifull enerlasting,  
God, thou knowest right  
wel how earnestly our most  
cruell aduersarie Satan, as  
a roaring Lyon wandzeth  
about the congregation of  
the faithfull, and through  
the

to Paradice.

the weakenes of our fleshe  
bringeth in among vs ma-  
nifolde incommodities, dis-  
eases, and sundry temptati-  
ons.

In consideration where-  
of, we are prouoked accor-  
ding to the commaunde-  
ment of thy sonne our Lord  
Jesus Christ, continually  
to watch, that is to say, to  
use seruent prayer.

Wherefore we desire  
O most merciful father, that  
thou wilt helpe and com-  
fort them that are afflicted,  
lighten the that are blinde,  
teach the ignorant, graunt  
to the weake strength, to  
them that beginne to goe  
shew

The perfect Path

Shew the paths of thy way.  
to them that are going al-  
readie, sende daily the en-  
crease of grace, & giue them  
that haue obtained some  
perfection of godlines, con-  
stancie and stedfastnes, that  
euerie one of vs according  
to the measure of the gifte  
of his faith, may bee made  
perfecte. Through Iesus  
Christ our Lord.

A prayer to be said in affliction,  
trouble, or sicknes.

O Most gentle redeemer,  
which art alwaies mer-  
cifull, alwaies a Saviour,  
whether thou sendest vs



to Paradice.

prosperitie or aduersitie,

this is a token of great

mercie and of louing kind-

nesse, while by afflictions

as by bitter plaiſtures or

salues, thou doest heale the

inward man, and by tem-

poral paines, preparest vn-

to vs euerlasting ioyes.

And for as much as thou

hast before declared vnto

vs euen by thine own steps

that this is the way, vnto

the true felicitie, graunt I

beseech thee, that I may pa-

tiently & obediently drinke

out this cuppe, which thou

hast reached vnto mee. Ve-

riily these thinges are vnto

fraile nature verie grie-

uous,

The perfect Path

uous, but yet thou suffrest  
more greuous thinges for  
me, and I haue deserued far  
more greuous things which  
haue so ofte deserued bell.

Notwithstandinge, thou  
knowest the fraytie of  
mans condition, and there-  
fore even as that mercifull  
Samaritane, doest thou  
poure into our woundes  
wine, which fretteth and  
sharpele biteth our vices,  
but thou putttest to it also  
oyle of thy consolation, thro-  
ro the which we may suf-  
fer those thinges, that are  
intollerable to vs. If it bee  
thy pleasure to encrease my  
paines, giue mee also the  
gif

to Paradise.

gift of patience, and graunt  
that these afflictions of the  
bodie, may turne vnto the  
remission of my finnes. And

if thy fatherly pitte be con-  
tented with this gentle  
chastisement, where with  
thou biddest now nurture  
mee, then let mee receiue  
at thy bande my health a-  
gaine, that I may giue thee  
thankes for both, that is,  
because thou hast merciful-  
ly chastened mee thine vn-  
profitable seruant, and also  
taken away y<sup>e</sup> bitternes of  
my affliction with y<sup>e</sup> sweete-  
nes of thy comfort, so shall  
I remember thy benefits, &  
sing praise & glory to thee for  
euer

The perfect Path

ever and ever woꝛlde with-  
out end. Amen.

A praier against the counceles of  
the enemies of God and of  
his diuine veritie.

**A** Lord thou puissant,  
strong and mighty God,  
which destroyest the coun-  
cels of the vngodly, and rid-  
dest away the tyrantes of  
this woꝛld out of the earth  
at thy pleasure, so that no  
councell oꝛ strength at all  
can resist thine eternal wil-  
dome and everlasting de-  
termination, which thou  
hast to foꝛe appointed by  
thine vnsearcheable wise-  
dome from the beginning.

¶

to Paradise.

We thy poore creatures,  
simple wretches and vnpro-  
fitable seruantes, doe most  
instantly and heartely de-

sire thee, for the loue that  
thou hast to thy well belo-  
ued, and onely begotten  
sonne, our Lord and Sau-  
our Jesus Christ, that thou  
wilt looke vpon thy cause,  
for it is time O Lord, and  
bring to naught all those  
things that are or shall be  
appointed, determined and  
fully agreed vpon among  
the wicked against thee,  
and thy holy word. Let not  
the enemies of thy trueth  
so miserably oppresse thy  
seruantes which seeke thy  
glory

The perfect Path

glozie, tender the aduance-  
ment of thy pure religion,  
and aboue all things wish  
in their heartes that thy  
most holie name may onely  
be glorified among all nati-  
ons.

Whatsoever the vngodly  
goe about contrarie to thy  
glorie and thy word, let it  
not take effect, O sweete fa-  
ther, yea rather destroy it &  
utterly bzing it to nought,  
that all men may know  
that thou alone art that al-  
mightie and everlasting  
God, which rulest and sub-  
duest all inhabiteurs of the  
earth, from the highest to  
the lowest, after thy most  
holie



to Paradice.

holie will and pleasure.  
But to them that walk not  
in the counsel of the vngod,  
ly, nor treade not the way  
of sinners, giue thou good  
lucke & prosperous successe  
in thy name, that their holy  
trauels and vertuous en-  
terprizes may come vnto a  
godly end. Defend them,  
that they sit not in the chai-  
er of the pestilent scorners,  
which spitefully rayling on  
thy truth, do defend with  
high tyrannie both their  
wicked doctrine and living.  
Grant to thy seruantes the  
mouth of thy wisdom  
which no man may resist,  
whereby they may know y  
P 2 thou

The perfect Path

thou alone art the Lord, &  
that none is to be compared  
vnto thee, all the enemies of  
thy Godly truth with their  
wicked counsels destroyed  
and put out of the way, we  
may with seruēt minds re-  
ceiue the truth of thy most  
holy word, order our life ac-  
cording to the same, & sing  
perpetuall prayles to thy  
most blessed name world  
without end, through Iesu  
Christ thy sonne our Lord.  
So be it.

A prayer for the vnitie, cōcord &  
perfite agreement in things  
concerning Christian  
religion.

to Paradise.

**O** Everlasting and merciful God which art the God of peace, lone, vnitie and concord, & not of strife, debate, discord and confusion, thou seest how miserably thy holy congregation is rent, tozned, and deuided into diuers sectes, while fleshly men leauing the holysome instruction of thy most blessed word, which is the alone truth and righteousness, set forth and maintaine every man as his fancie leadeth, thinges of their owne bzaime, inuented by carnall wisdom, without the authoritie of thine vndefiled lawe. And hereof

¶ 3

com:

The perfect Path

commeth it to passe that so  
great dissention reign now  
a dayes in the world, and  
that so manie and diuerse  
sectes, schismes and here-  
sies, spring vp in euerie  
place, vnto the great per-  
turbation of the chzistian  
publike weale. For so long  
as men set aside the rules  
and ordinaunces of thy holie  
Scripture, and appoint  
things of their own imagi-  
nation, and stiffely defend  
them, it cannot come to  
passe that chzistian peace  
and vnitie of spirite, with  
heartie conkozde can haue  
place among vs. Therefore  
we wretched sinners, to  
whom

to Paradiſe.

whom knowledge of theſe

thinges thorough thy grace,

haue chanced, doe pray and

moſt ſeruently deſire thy

gret mercy, that ſo aſmuch

as there is but one everlaſ-

ting God, and one heauenly

father, which thou art,

and one faith, and one bap-

tiſme, which we all profeſſe

ſcal on thy name, thou wilt

thorough thy onely ſpirit, ga-

ther together ſuch as are diſ-

perſed into diuers ſects, into

ſvunitie of true & pure vn-

derſtanding of thy word by

faith, & bzing them againe,

whoſe mindes are diſſeue-

red, into one bodie, that

there may be no diſſention

¶ 4

among

The perfect Path

among them. But specially  
O most mercifull father,  
graunt, that we which doe  
bzeath, and for our little  
power labour vnto the true  
vnitie in Chzist, may lay a-  
side all discession, and seeke  
that thine onely everlasting  
truth, which is contained  
in thy word, that we togi-  
ther may grow into one  
iudgement, sentence, and  
minde, yea and that which  
floweth and commeth forth  
from the intelligence and  
vnderstanding of our Lord  
Jesu Chzist, and euermore  
guide and leade vs againe  
vnto him, that we with one  
perfitte agreement of minde  
and



to Paradice.

and with one mouth may  
praise, and magnifie thee, the  
celestiall father of our Lord  
Iesu Christ, through the  
same Iesu Christ thy sonne  
and the holy ghost. So be it.

A prayer for spirituall ioy.

**O** Lord Iesu the redee-  
mer and comforter of  
mankinde, which hast pre-  
pared for them that forsake  
the vaine pleasures of this  
world for thy loue, farre  
better delectations & plea-  
sures, through y<sup>e</sup> holy ghost  
that most sweete comforter  
which the world knoweth  
not, measuring the griefes  
of this life with inward

¶

and

The perfect Path

and secret comforts, and re-  
new to vs as a certaine  
gage or pledge of the glozie  
that hereafter shall come.  
where with we being refre-  
shed & comforted, may run  
vnto thee with the more  
chearefull minds. I beseech  
thee that the annointing of  
thy spirite may continually  
beate out of me the tedious-  
nes of euils, and make my  
minde merrie with health-  
full ioy, and be annoynted  
thorow thy abundant mer-  
cie, with the oile of glad-  
ueste and ghostly comfort,  
which liest and reignest  
with the Father and the  
same spirite, verie G D D  
world

to Paradice.

woulde without end. A.  
men.

A Prayer vnto Christ our Sau-  
our for the glorie of  
heauen.

O Lorde Iesu Christe,  
which art the onelye  
and euerlasting sonne of  
God the father, which also  
becamest man for our sake,  
that thou shouldest bring  
vs vnto God the father,  
and therfore thou going vn-  
to the father occupiest his  
right hand, grant that we  
may be cōuersant now with  
thee, thowow faith in the  
holy

## The perfect Path

holy Ghost after an heauen-  
ly manner, and that after  
this exyle and banishment  
we being illumined with  
thy brightnesse, may re-  
maine with thee for euer,  
which liuest and reignest  
with God the father and the  
holy ghost, very God world  
without end. Amen.

Thanks giuing to God for  
his benefites.

O Lord God our heauen-  
ly father, we right har-  
tely thanke thee for thy ma-  
nifold and inestimable be-  
nifites, which thou hast  
giuen to vs, deseruing no-  
thing

to Paradice.

thing lesse than to receiue  
of thy bountie so great  
kindnesse. We thanke thee,  
that it hath pleased thee of  
thy great mercie first to  
create and make vs accor-  
ding to thy likenes, and to  
place vs in ioyful Paradice  
there perpetually to haue  
remained, if through the  
subtile and deceitfull sug-  
gestions of Sathan our ad-  
uersarie we had not trans-  
gressed thy most holy com-  
mandement. We thank thee  
also, O most bounteous fa-  
ther, for thy louing kinde-  
nesse which thou shewest  
vnto vs, when we were all  
perished and lost, through  
the

The perfect Path

the sinne of Adam. For  
when thou mightest iustly  
haue cōdemned vs, and cast  
vs into perpetual damnatiō  
thou like a father of singu-  
ler great loue haddest pitie  
on vs, and sauedst vs by the  
death & passion of thy wel-  
beloued sonne our Lorde  
and sauour Iesus Christ,  
which gaue himselfe a ran-  
some for all our sinnes, and  
paid sufficient price by his  
precious blode for all the  
wickednesse that we euer  
committed in times past,  
or hereafter shall commit  
thorow our frailtie and  
weakenesse, so that we re-  
pent and belæue. Neither  
wast



to Paradice.

wast thou thus contented  
he should onely dye for our  
sinnes, but thou didst raise  
him also againe for our iu-  
stification, to make vs righ-  
teous in thy sight. More-  
ouer after that he hadde  
shewed himselfe vnfainedly  
alivie to his apostles by ma-  
nifest and evident tokens,  
certaine dayes after his re-  
surrection, thow the pow-  
er of his Godhead, ascen-  
ded vp into heauen, per-  
fite God and perfite man,  
where he sitteth now on the  
right hand and maketh in-  
tercession for vs, being our  
onely Mediatour and alone  
Advocate.

From

The perfect Path

From thence we looke foꝛ  
him to come againe at the  
day of Iudgement, not as a  
cruell Iudge to condemne  
and cast vs away into per-  
petuall damnation, but as  
a most louing Lord and  
gentle Sauour to carry vs  
with him into perpetuall  
gloꝛie, there alwayes to re-  
maine in euerlasting ioy,  
praying thee woꝛld with-  
out end. Foꝛ these thy most  
bounteous giftes and foꝛ o-  
ther innumerable, which  
dayly thou giuest vnto vs  
of thy great mercie, we  
thank thee most gentle and  
mercifull father, desiring  
thee with all humblenes of  
minde

to Paradice,

minde that thou wilt giue  
vs grace through thy holie  
spirit not to be vnthankfull  
but to walke worzhie this  
thy kindnesse, and so to be-  
haue our selues in this  
wretched world according  
to thy word, that at the last  
day we may be found in the  
number of them to whom  
thy onely begotten Sonne  
our Lord and Sauour Je-  
sus Christ shall say, come ye  
blessed of my father possesse  
that kingdome which was  
prepared for you from the  
beginning of the worlde.  
Lord let it so come to passe,  
Amen.

An

The perthe Path

Another confession of our finnes  
to our Lord Iesus Christ.

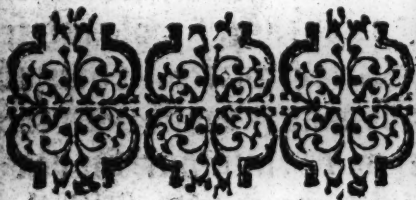
**O** Lorde Iesu Christe,  
which art the onely  
and alone Phisition of the  
wounded conscience, we  
poore & miserable sinners,  
trusting on thy goodnesse  
and grace, do here briezly  
declare vnto thee the euill  
tree of our heart, with the  
rootes, bzaunches, leaues, &  
fruits of the same, which all  
we vnfaignedly confesse to  
be euill and wicked. For  
thou doest no lesse consider,  
weigh, and ponder the in-  
ward lustes of our heart,  
which is sroward and vn-  
search,

to Paradice,

searchable, then these outward grosse sinnes, that we wickedly commit either in word or dede. Therfoze we beseech thee & pray thee, even so heartily as our weaknes will suffer, although we be verie vnapt to pray, that thou wilt mercifully circumcise & cut away our stonie heart, yea for this old heart, create in vs another new heart, replenish it with thy spirite, water it and make it moist with the iuyce or humour of heauenly grace, and with the fountaines of Spirituall waters, that the inward poyson and the noisom iuice  
of

The perfitte Path

of the flesh may be dried v p,  
the custome of the old man  
abolished, & our heart after  
this no more bring forth  
thorns and cockle, fit stuffe  
for the fire, but spirituall  
fruits in righteousness  
and holines vnto  
euerlasting life,  
So be it.





Grace before meate.

To pity those that haue most need  
and eke our sinnes repent.

Grace before meate.

All that is and shall be,  
set vpon this bozd,  
Be the same sanctified,  
by the Lords word.  
So be it.

Grace after meate.

He that is king,  
and Lord ouer all,  
Bring vs to the table,  
of life eternall.

Grace before meate.

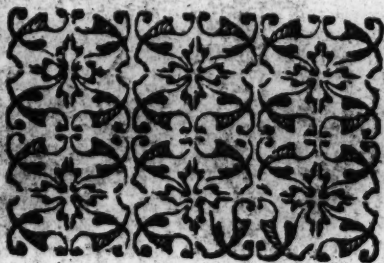
Thanks be giuen vnto our Lord  
Jesus Christ, both now and  
alwayes, for these and all other  
his benefits, so mercifully, louing-  
ly, and abundantly powred vpon  
vs. Amen.

The

Grace after meate.

**T**he God of all glorie and peace,  
who hath created, redeemed, and  
presently fed vs, be blessed  
for euer and euer.  
Amen.

FINIS.





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